VOICE OF HIS BURNES AND SAIN AS A SA

PALESTINE, THE NEW WAR ON



HAS JUST BEGUN



Issue 32

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Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "The Mahdi will be from my lineage, with a curved nose. He will fill the earth with justice and equity, just as it had been filled with tyranny and oppression. He will rule for seven years."

Sunan Ahi Dāwii

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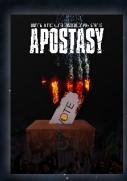


















OF THE MALDIVIAN MUSLIMS AMID THE TRANSGRESSION OF THE





Since 2013 until to date, Maldives has been undergoing the political turmoil caused by the Kuffar mostly the pagan Indian government and the Chinese in cahoots with Maldivian murtaddin like Abdullah Yameen, Ibrahim Mohammed and Mohammed Muizzu (May Allah destroy them all). All of them lick boots of kuffar for their selfish interest to remain in power. However, it is the power struggle for regional domination of the two growing Evils, India and China, both of whom are the staunch enemy of Islam and Muslims. No one can refuse to believe their hatred and enmity for Islam and Muslims which has become clear in the act of Muslim genocides in their lands.

The questions that rise here are: Where have the honour and sovereignty of Maldives been lost? Why the Maldivian leaders choose to become the puppet of these pagans (Hindus)? Do they believe in the Last Day (the Day of Judgement)? Do they love Allah and His Messenger? If they claim to be Muslim, then what

is their Aqeedah? Do they think that they are free to rule by whatever they think is right? Who gave them the right to legislate when the right to legislate is with Allah only? And if there are the people of knowledge (scholars), why are they silent?

Allah & says;

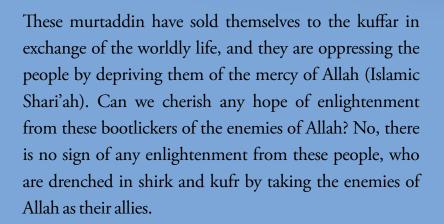
{You will not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, their sons, their brothers or their relatives} [Al-Mujaadilah: 22]

To what extent these murtaddin will stop to obey these kuffar? Actually, they are abusing Allah and His messenger by co-operating with the enemy of Allah in establishing the "manmade laws" in the Muslim land for earning their pleasure.

Allah & says:

(Verily, those who abuse Allah and His

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We should never forget that there are many Muslims in Maldives who have true Aqeedah and who have immediately pledged allegiance to then Khalifat al-Muslimeen after the revival of the Khilafah. The caravan of Khilafah in Maduvvari Island in Maldives led by our beloved brother Mohammad Ameen who gave Dawah to the Muslims which resulted in hundreds of the Muslims holding the black flag of Tawheed and joining that caravan of the Khilafah. We should never forget that the huge number of Muslims from Maldives made hijrah to join the caravan of Khilafah. This is not a false claim because this number was also confirmed by the murtadd government of Maldives claiming that 428 Muslims attempted to make hijrah for bearing black banner in Khilafah central (Iraq and as-Sham) and more than 200 Muslims have successfully joined the ranks mujahidin.



We should never forget that Maldives is the only county where the true Muslims openly demanded the rule of Shari'ah and marched in the streets of Maldivian cities by bearing black flags of Dawlat al-Islamia. We should remember the incident of September 5, 2014, a protest conducted by about 200 people including women and children, bearing the black flag of Dawlat al-Islamia calling for the full implementation of Shari'ah law and an end to the secular rule in Maldives, but this move was crushed by the then murtadd government of Maldives.

Later, our beloved brother Mohamed Sabaah and Ismail Sayaah continued Dawat al-Haq which called the Muslims towards the right path, and this resulted in large number of Muslims coming forward to give Bay'ah to the Ameer al-Mumineen, Khalifat al-Muslimeen.

These flag bearers were not only confined up to Dawah and Bayah but also extended to shedding impure blood of kuffar and murtaddin on their soil. They started Ingimashi attacks against the kuffar and murtaddin on their home land. In Feb 2020, three kuffar - one Australian and two Chinese nationals - were stabbed by our Inghimasi brothers in Hulhumale, an Island near the capital Male. Similarly, on April 16, 2020 they burnt the boats on Mahibadhoo Island in the Maldives' Alif Dhaal Atoll, and this Inghimasi attack was claimed and appreciated by Dawtal al-Islamia.



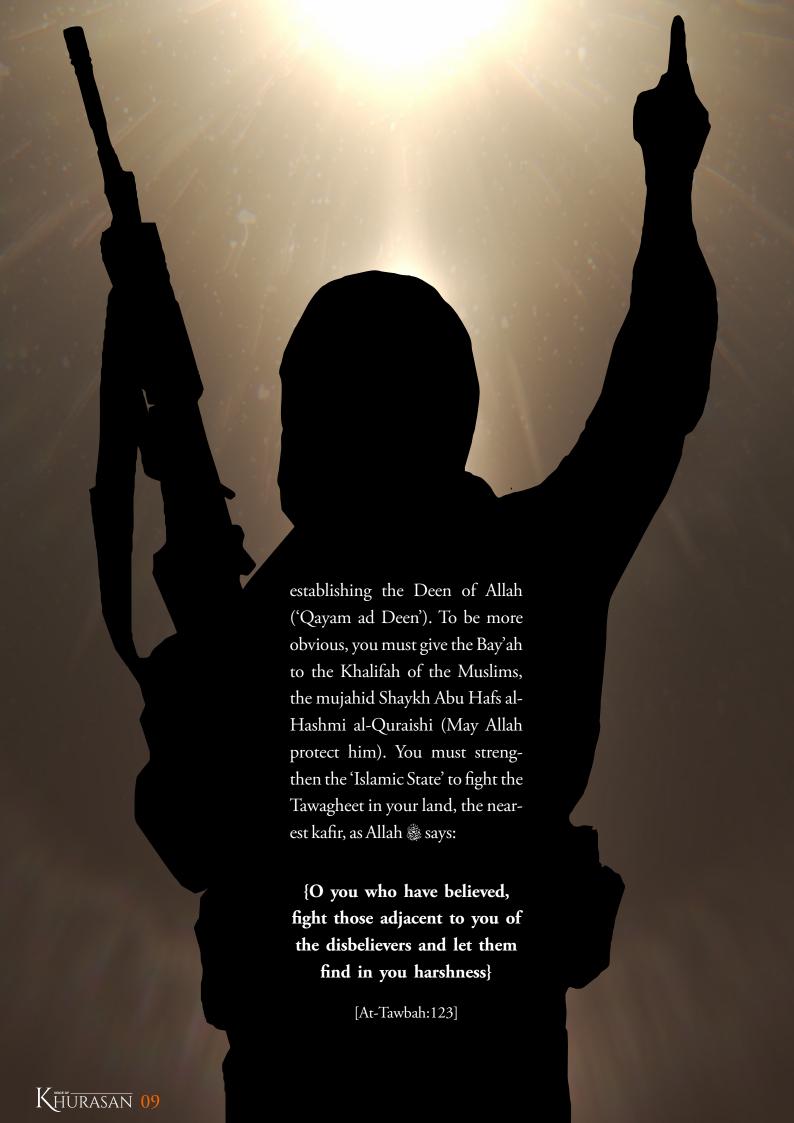


What has happened to you, from being aggressive you have turned docile. Why have you left the path of Haq? What has been stopping you from following this glorious path? What has been stopping you to demand the rule of Shari'ah? Why have you gone silent? Do you think that your current leader Mohammed Muizzu is a true Muslim? No, surely, he is not, he is just pretending to be a true Muslim and keeping aloof of kuffar like India to pretend that he is a true Muslim. But, why do you not see his cordial relation with atheist notorious China, the country which is infamous for killing and torturing our innocent Muslim brothers and sisters in East Turkistan. On the other side, he is pretending to be a close friend to the Muslims leaders like Recep Tayyeb

Erdogan, but hardly anyone doesn't know the true character of this murtadd leader who is one of the allies of NATO, and hardly anyone has been kept in darkness regarding NATO's animosity against Muslims. So, this so-called Islamic leader Mohammed Muizzu and his so-called Islamic system is just an illusion of rule of Allah. Do you not know that Khilafah is the only Islamic system which implements Shari'ah of Allah? We should make efforts for that system till our last drop of blood and last breath.

O the Muslims of Maldives!

Now, it is not only the religious and moral responsibility of you, but it has also become obligatory upon you to realize the necessity of





The Maldivian army must decide their position; whether they are in the "camp of kufr" or in the "camp of Imaan"? As Allah & says:

Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So, fight with allies of Shaytan. Indeed, the plot of Shaytan has ever been weak.} [An-Nisa:76]

Allah & says:

{But those who disbelieve for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed, so, He rendered worthless their deeds.} [Mohammed: 8, 9]

If they still keep the side with the kuffar they will find harsh resistance of true believers of the Khilafah. Allah 🐉 says;

{So, when you meet (in fight - jihad in Allah's cause) those who disbelieve, smite (their) neck until when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity or ransom, until the war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But, those who are killed in the way of Allah, He will never let their deeds be lost} [Muhammad:4]

Alhamdulillah, the soldiers of Khilafah are ever ready to slit their throats and slaughter them along with their kuffar allies.

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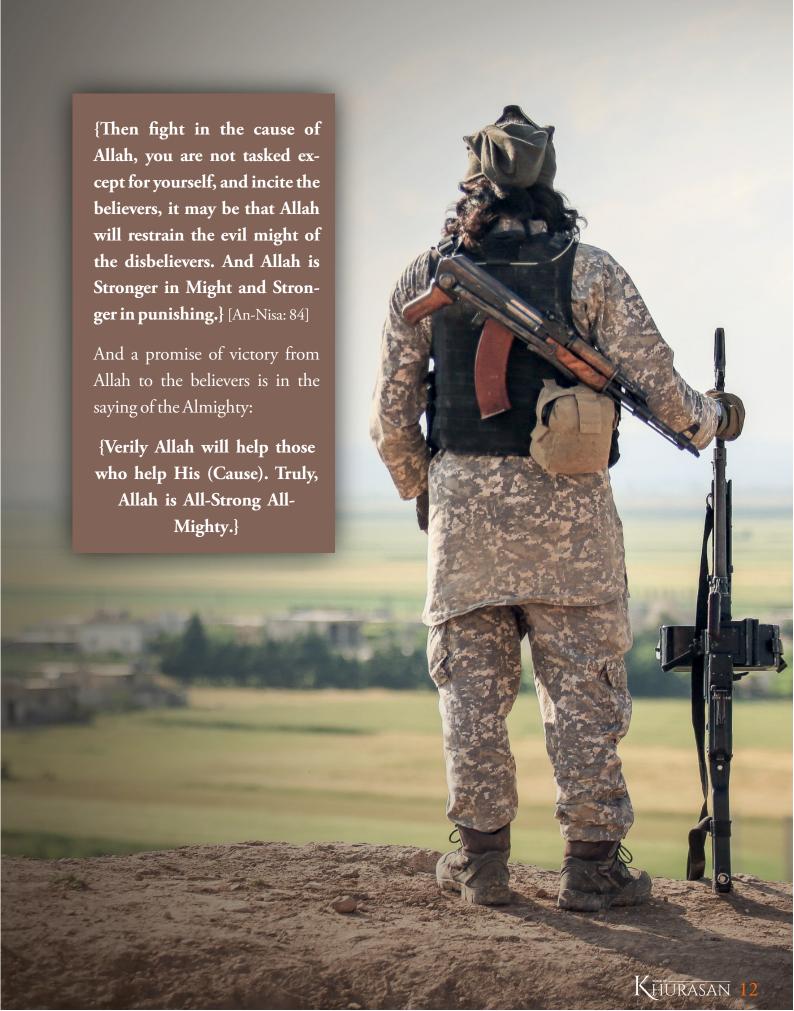
And there are among the Mumineen, who have sold their lives to Allah in exchange of paradise, as Allah says:

{Verily Allah has purchased of the believers their lives and their properties for (the price) that there shall be the paradise. They fight in Allah's cause, so they kill and are killed.} [At-Tawbah:111]

If the people of Maldives become the silent spectators to the kufr being committed by their government, they will be equally accountable for this kufr on the Day of Judgment.

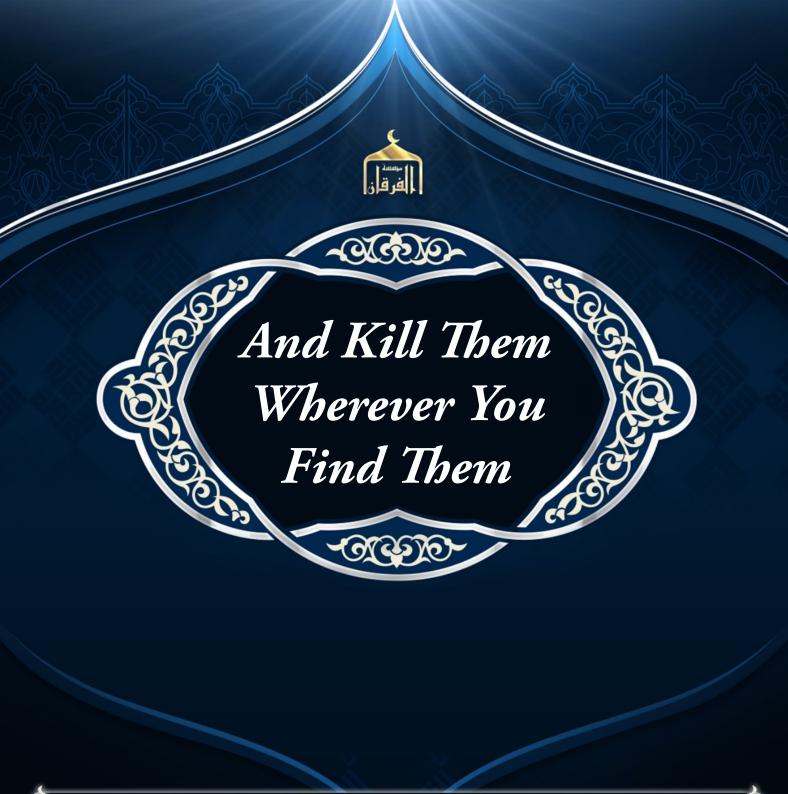
O My brothers and sisters! The state of Ummah today is degrading day by day throughout the world. So, acquire the true knowledge of Deen and enlighten yourselves to overcome the ignorance and shirk, which has been fed by the Imams of kufr through the school curriculum since the fall of Khilafah. Leave the life of shirk and slavery, boycott all relationships with the "Ahle –Taghut" and make the hijrah in Allah's cause or take up the arms to crush the enemy of Allah in your land. Allah says:







them is: It is a month when deeds ascend to Allah. The Messenger of Allah wanted his deeds to ascend to Allah while he was fasting." [Tahdhib as-Sunan]





The Mujahid Shaykh Abu Hudhayfah al-Ansari (May Allah Preserve Him)









Praise be to Allah, the Strong, the Firm, and peace and prayers be upon he who was sent with a sword as a mercy to humanity.

Allah created humanity and sent His messengers bearing glad tidings as well as warning, for a sole purpose above which comes no other. A purpose that cannot be subjected to lip service nor negotiation, which is to worship Him, the Exalted, alone. The Almighty said: "I did not create jinn and humans except to worship Me." Allah commanded His Prophet to pursue this command until the time of his death. The Exalted said: "Worship your Lord until the inevitable comes your way," and the Exalted also warned the Prophet that without this command, no other deeds will be accepted, when He said: "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers. Rather, worship Allah (alone) and be one of the grateful."

To accomplish this command, Allah legitimized jihad for the believers and ordered them to fight the kuffar, when He, the Exalted, said: "Fight against them until there is no more persecution and (your) devotion will be entirely to Allah." With this, tawhid became a purpose and jihad a means to it, and thus Islam is the only solution and not just part of a solution.

People were divided regarding this matter

into groups, movements, and parties. Some wanted tawhid without jihad, others advocated for battle without tawhid, while others made Islam a part of the solution mixing it with democracy, nationalism, and secularism. Yet some others came to see Islam as a problem and not a solution, detaching themselves from it and avoiding those who follow it, fearing even lifting any of its banners. Very few were those who were saved by walking upon the path of tawhid and jihad in the footstep of the best of prophets, Muhammad , and his conquering Sahabah, may Allah be pleased with them.

Upon this blessed doctrine rose the Islamic State, and upon this it proceeded, seeking tawhid, supporting Shari'ah, rejecting shirk, breaking ties and waging war, taking jihad as a means, thus adopting the prophetic doctrine by word and deed, ignoring all doctrines, constitutions, myths, and fables that were opposed to it, seeing only the truth and pursuing it, and seeing what was evil and avoiding it. This was the greatest of blessings bestowed by Allah upon the State of Islam, so it proceeded with a clear vision for its actions, walking steadfastly toward its purpose unchanging despite all the wars, trials, and tribulations it was subjected to and would have destroyed mountains. Despite all that, it remains, by the grace of Allah Almighty, moving forward on its blessed path, while its Wilayat in the East and West of the planet continue with the battle for tawhid until all devotion belongs to



Allah alone, and each mujahid in its ranks is confident without a doubt that should he abandon this world possessing only tawhid and death upon Islam, they would suffice him as victory.

We recall, and talk about this foundation of pure, steadfast Shari'ah, and launch it at hearts and ears to coincide with the brutal Jewish war that our Muslim people in beloved Palestine are being subjected to, with worshipers killed and country destroyed - We all belong to Allah and to Allah we shall return. In light of what we started with, regarding the foundations of Shari'ah, we take doctrinal positions to support, advise, and speak frankly. Our purpose is only for Allah. So we say, asking Allah for success:

First: We ask the Only Supporter in His Exalted place to accept the dead amongst our oppressed Muslim brothers, women, and children of Palestine. We ask Him to multiply their rewards, and comfort them. We ask that He spare their wounded, heal their wounds and broken bones, forgive their weakness, and shelter their homeless. We ask that He take them into His guardianship and show them mercy for He is the Merciful Who knows best.

Second: The Islamic State's position regarding what is taking place in Gaza is the same one it takes regarding Muslims suffering in other Muslim countries. This position comes from the ties of iman that unite all Muslims and which springs from the Book and the Sunnah,

for the Almighty said: "Believers are brothers." And the Prophet said: "A Muslim is the brother of a Muslim." These ties are imposed by the doctrine of al-Walaa wal-Baraa, and it is the strongest links of Islam, an unadulterated foundation of the Islamic creed.

This divine creed mandates the support of all Muslims as much as possible, to also include: providing advice to them, as was mentioned thin the Sahih Hadith when said: "Advice is religion."

Third: The crimes of murder and ugly massacres perpetrated by the Jews against the Muslims of Gaza has been their customary practice over centuries, for they are one of the sects who holds the most animosity to Muslims, as Allah the Exalted said in His Book: "You will surely find the most bitter towards the believers to be the Jews and polytheists." Therefore, Muslims should not expect any less than this, and in this, the Jews of Israel, and the Jews of the rest of the world are alike, for they are part of a whole, and are all kaffir Jews. Making any distinction between them is a lie that has been circulated by the nationalist and popularists. The Noble Qur'an identified the characteristics of the kaffir Jews and exposed their truth. In the Qur'an, they are not divided into groups and types, so Muslims must know the truth of the Jews as clarified by Allah Almighty, and they should understand the nature of the battle with them in the light of Qur'anic verses from the Noble Qur'an, and not as mentioned in hollow political books

and crooked national references.

The battle with the Jews is a religious one and not a national or populist one! It is not a battle for land, soil, or borders! In fact, it is a war that is legitimized by the Book and the Sunnah, and not through national rules or jahiliyah laws. A Muslim fights the Jews because they have committed kufr against Allah Almighty, they have fought His prophets, and have held animosity toward Muslims. Had history reflected the Jews' only crime to be their killing and insulting of our prophets, that alone should be enough to fight them, even if they had not desecrated al-Aqsa and Palestine. But what now that they have done all of that and more?! The war against them will extend to the "battle of stones and trees" and will not end with one state nor two states, as some of the nationalists aim for. Instead, it is a religious, ideological war that will go on until we kill their dajjal under the banner of Allah's Prophet 'Issa, peace be upon him. This is what Allah promised, and He never reneges on His word.

Fourth: Considering the seriousness of the Jewish Crusader war and the peril that is being spun for the people of Palestine, the situation cannot be handled with courtesy and ambiguity. Sadness for what has befallen Muslims does not mean they should be tricked or fooled. Instead, we must approach them with the truth that we owe them in front of Allah, thus doing our part in protecting their blood lest it be spilled for the wrong purpose.

Fourth: Considering the seriousness of the Jewish Crusader war and the peril that is being spun for the people of Palestine, the situation cannot be handled with courtesy and ambiguity. Sadness for what has befallen Muslims does not mean they should be tricked or fooled. Instead, we must approach them with the truth that we owe them in front of Allah, thus doing our part in protecting their blood lest it be spilled for the wrong purpose.

These people have forgotten that Palestine and Bayt al-Maqdis did not gain their status from soil nor clay, but were granted their stature from the heavens, from the revelation, from the Qur'an, from Allah Almighty who said: "Glory be to the One Who took His servant (Muhammad) by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing." He who blessed Bayt al-Maqdis is the Almighty Exalted Guardian who created us to worship Him alone. Allah Almighty is the purpose and not a nation. For Him alone should blood be spilled, and not for a country!

Islam is what granted Palestine its place, and land has no value if it was not to be ruled by the Shar'iah of the Merciful, whether it was to be ruled by 'Abbas or Dahlan, and it will all be the same whether Gaza and the West Bank are ruled by America's allies or Iran's allies.

Thus, it is sad that the blood of fighters is



being spilled under such banners and for these purposes, only to hand over the rule to tawaghit that are greater in their kufr, hypocrisy, and animosity toward Islam than their predecessors. This is what is being discussed now and is included in the Jewish and Christian plan for the rule of Gaza, marking a new period of wandering in the mire of nationalism and populism, while distancing themselves from the light of the Shari'ah that would please Allah.

O Palestinian fighter: Simply fighting the Jews does not put you on the right path or the right creed. The Jews have been fought by communist fighters, populist fighters, and nationalist fighters. All of them fought the Jews for years in many rounds. Did their battles lead to the upholding of Allah's word and enforcing His Shari'ah? Was this even ever considered as a purpose in their plans? Is it being considered in your leaders' plans today? You have tested them for 17 years and they did not enforce Shar'iah for a single hour on a given day. In fact, they gave up Shari'ah and replaced it with its opposite. They did not apply it, in degrees, as they claimed nor did they make the struggle about Islam as they publicized. Instead, they took the struggle back to what it was, about a country and its borders and nothing more. It was never for the purpose for which Allah sent His messengers, peace be upon them, and it was not for what Allah's Messenger 🎡 and his noble Sahabah fought for.

O fighter: Know that Allah only commanded you to fight for His sake, and a fight for His sake can only be in the light of the divine Shari'ah, establishing its rule and lifting its banner. The fight cannot be for national legitimacy, and the kufr covenants of the United Nations.

Listen O fighter, for I advise you honestly as you are exposed to death at every moment. It is time for you to adjust your path and fight the Jews under the rule of the heavens and not those of earth, in the shade of Allah's Shari'ah and not the laws of mankind, as our Prophet Muhammad 🏶 fought before us, and as Abu Bakr, Umar, Uthman and Ali, may Allah be pleased with them, fought: O Allah, when we accomplish it, bear witness for us. O Allah, when we accomplish it, bear witness for us. O Allah, when we accomplish it, bear witness for us.

Fifth: As for the calls to fight for the liberation of the land, this interpretation of liberation itself requires liberation. Liberating a land does not mean to free it from one secular government in favor of a democratic one, and it does not mean releasing it from a Jewish constitution only to be governed by a Palestinian constitution, for the laws that govern Palestine and the Jewish statelet are one, they are man made and all such governments are alike to the Almighty Allah.

A land not ruled by Islamic Shari'ah is not liberated even if all Jews and invaders leave it. In fact, it is still a captive of kufr laws, and international jahiliya codes, which have

dominated the press releases and declarations of the Palestinian leaders' factions, as they repeatedly assure, at every opportunity, that their "resistance" is condoned by jahiliya covenants! As one listens to them, he is inclined to believe that the Prophet Muhammad was sent with international covenants and not with divine Shar'iah, may Allah protect him from such.

Sixth: Forging an alliance with the Rafidah is a mistake made by the Brotherhood since they were bewitched by the shirk of the Iranian Revolutions. This bewitchment reached its peak in the last few years and was manifested by the Palestinian factions throwing themselves into Iran's lap, and announcing what they called "The Axis of Resistance" and "The al-Quds Axis." In doing so, the Palestinian factions allowed Iran to take center stage on the Palestinian scene, making them appear like the saviors and defenders of Palestine. Thereafter, the speeches of those affiliated with the Palestinian military started to constantly thank the Iranian militias in Lebanon, Yemen, and Iraq even though they had abandoned them militarily and on the field, something which has been acknowledged by analysts and observers.

The maneuvers of Hizb ash-Shaytan and those of the rest of the Iranian militias were no more than a completion of the Rafidah project, which will end with Palestine establishing convoys of shirk, self-slapping, and wailing on the streets of al-Quds, cursing of the women of the Messenger of Allah and making takfir on the Sahabah from the pulpit of al-Masjid al-Aqsa.

This most recent attack on Gaza has exposed this fictitious axis, showing that Iran built it to serve its own objectives, with its primary and only goal being to immerse the Palestinian factions into a proxy war on Iran's behalf and not vice-versa, and this is what happened. Iran and its party were spared from a deadly battle which Gaza handled alone with the blood of its women and children – We belong to Allah and to Him we shall return.

The Rafidah's history is witness to the magnitude of their animosity and treachery toward Muslims since the days of Ibn Sabaa' to Ibn al-'Algami, and did not end with al-Khomeini. Furthermore, their recent past is full of crimes against the Muslims in Iraq, Sham, and Yemen. In fact, they have an especially dark history with the Palestinians, for their crimes in Iraq, against the Palestinian refugees, is well-known and documented, while the crimes of the Rafidah militias in Lebanon, such as Harakat Amal and others, against the Palestinians in Lebanon lingers in the mind, and the massacres of the Qassim militias in the Yarmouk camp is an example for all to see. So, if this is the Rafidah's history with the Muslims and the Palestinians, the present is not going to be better or less bloody.

The Rafidah have waged war upon Islam past and present. Their expansions plans, their projects, and their plots against Muslims are no less dangerous and spiteful than those of the Jews or Crusaders, even if the Jews dream of a state that extends from the Nile to the Euphrates,



the Rafidah dream of a Rafidah Crescent wider than that which would swallow up the lands and capitals of Muslims from Beirut to Tehran, and even farther! They have an eye on the Arabian Peninsula and the Gulf. They have come, moved by years of grievances and resentments, to reclaim their obsolete Farsi state.

To the Rafidah, al-Quds is no more than a wave they can ride in order to arrive in Muslim countries and complete their treacherous projects that can only be obscure to idiots. So, can a sane person hope for rescue from the likes of them?

Indeed, how can a sensible person accept someone who insults his mother's honor and curses her day and night?! How can a person agree to be part of an axis with the likes of them? A sensible person would rush to disavow himself from these groups and axes just based on this alone "But those who were blind in this world, will be blind in the hereafter, and most astray from the Path."

Seventh: The war against Gaza has again revealed the truth about the Arab tawaghit who rule over Muslim lands, in Egypt, Jordan Lebanon, the Gulf countries and others, that they are part of the Jewish-Crusader war against Muslims. They are not only their allies in the war against Gaza, but have been for years in their previous wars against Afghanistan, Yemen, Iraq, Sham, and others. Allah Almighty identified and determined the law about these people when He said: "O believers! Take neither Jews nor

Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrong-doing people." The Arab governments and militaries that are allied with and loyal to the Jews and Christians are one with them, and fighting them in jihad is an obligation upon Muslims exactly like fighting the Jews and Christians.

In fact, we assert that, today, the battle with the Jews today is really a battle with the allies of the Jews more so than with the Jews themselves. This is affirmed by the latest chapters of war they launched on Gaza, and how the acquiescence of the murtadd Arab government fell as heavily upon the people of Gaza as did the bombs and American rockets. This is why the Shari'ah solution resides in fighting against all those people as they unite and ally against Muslims, who also must unite and fight them all together in response to Allah Almighty's command: "And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous who fear Him." Collectively fighting all of those is what will pave the way to the defining battle with the Jews and in which the Jews will find no one to protect them or behind whom they can hide except the trees and stones after, Allah willing, Muslims eliminate all their allies among the Arabs and Westerners. This is the map of the war that the mujahidin recognized early on and have been marching toward, because words must be matched with deeds.

Starting with our Shari'ah obligation to support our Muslim brothers wherever they may be, including Palestine, and in light of our faith that the battle is with the Jews and their allies in every place, the Islamic State calls to action its soldiers specifically, and all Muslims eager to support the oppressed generally, to target the Jews, Crusaders and their criminal allies in every spot on the earth and under every sky.

O lions who are eager to avenge your honor, religion and brothers, O protective muwahhidin, we call you to action today, to reenergize your activities, and to bring to life the blessed attacks in the heart of the Jews' and Christians' homelands, similar to those that had cost them big losses sending them into a spiral of terror and anticipation.

Lions of Islam: Chase your preys whether Jewish, Christian or their allies, on the streets and roads of America, Europe, and the world. Break into their homes, kill them and steal their peace of mind by any means you can lay hands on. Understand that you are the arm of the Islamic State hitting in the kuffar's homelands, and are avenging the Muslims in Palestine, Iraq, Sham, and other Muslim countries. Solidify your plans and diversify the attacks: detonate explosives, burn them with grenades and fiery agents, shoot them with bullets, cut their throats with sharp knives, and run them over with vehicles. A sincere person will not lack the means to draw blood from the hearts of the Jews, the Christians, and their allies, and thus ease the suffering in the hearts of the believers.

Come at them from every door, kill them by the worst of means, turn their gatherings and celebrations into bloody massacres, do not distinguish between a civilian kaffir, and a military one, for they are all kuffar and the ruling against them is one. The armies of the Jews and Crusaders are indiscriminately hammering Muslim countries killing civilians and soldiers alike. They bomb without mercy, kill without hesitation. Let them know that their crimes in Palestine, Iraq, Sham, and other Muslim countries are being retaliated for in their homes in Washington, Paris, London, Rome, and other Kaffir lands.

O angry lions: Your Ummah today is injured and hurting, battered by wounds the last of which was Palestine. Rush and compete to ease its suffering, wipe its tears, and bandage its wounds for this is a preferred act that will bring you closer to Allah Almighty. It is an obligation now, and is the fruit of tawhid, it is the epitome of al-Walaa wal-Baraa, and the best of jihads.

Intentionally seek easy targets before hard ones, civilian targets before military one, religious targets like synagogues and churches before others, for this will satisfy the soul and will demonstrate the characteristics of the battle, as our battle with them is a religious one and we kill them wherever we come upon them in response to Allah Almighty's command.

We also remind people to spend for the sake of Allah, and to send financial support to those who deserve it in Muslim lands that are being



subjected to wars and calamities, but do so using safe secure means. Support your brothers with your wealth and gift your lives: "Who is it that will lend to Allah a good loan which Allah will multiply (many times over) for them}. We are more deserving than the Crusader, secular aid agencies that only provide crumbs in order to further their filthy projects. The Exalted said: "The disbelievers from the People of the Book and the polytheists would not want you to receive any blessing from your Lord."

Before we conclude, we deliver to you a request from Amirul-Muminin, may Allah protect him: "He delivers his salaam to you and entrusts you with fearing Allah in private as much as in public, to lean into Allah and engage in deeds by which you get closer to Him, most prominent of these is battling Allah's enemies, and subjugating them. This is the best and highest of deeds. He urges you to support the oppressed Muslims in Gaza from wherever you are, on every land and under any sky. People of kufr are one, and today they are firing at us from one bow. The hatred and evil that were held in their hearts are now clear and in the open, so there is no excuse for those who are lagging behind in supporting their brothers after all these obvious crimes." This is the end of his words, may Allah protect him.

To the brave soldiers of the Islamic State who have patiently borne a lot in support of their religion and the uplifting of their Lord's word, and we specifically address the captives who are patient behind bars: exalt in the glad tidings from

your Lofty Lord as outlined in His Book: "And those who shun the worship of false gods, turning to Allah (alone), will have glad tidings. So give glad tidings to My servants (O Prophet)."

We congratulate you on these divine glad tidings and believe you took on these wars and difficulties in keeping with the highest of goals: which is to single out Allah alone with worship, and to avoid the worship of tawaghit. We consider you to have won the battle, and attained worship, which is the level for which Allah praised His prophet Muhammad 🏶 in al-Israa wal-Miraj when He said: "Glory be to the One Who took His servant (Muhammad) by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing." In these noble verses of kindness and miracles that delight the believer's ears and quenches their thirst, for Allah Almighty started them with a position of exaltation and glorification of His Majestic Self, and associated with that position His prophet Muhammad honoring him with the highest of ranks of worship, and the most honorable of the stages of processions, accompanied by he who was entrusted with the revelation taking his procession from al-Masjid al-Haram to al Masjid al-Aqsa and from there into the heavens. In this is a clear nod to those seeking to liberate al-Jazira and Bayt al-Magdis, that there in no way to walk in as conquerors except through the gate or servitude to Allah and no other. He who wants to be a conqueror of Bilad al-Haramayn, and the first of the

two Qiblahs must adhere to the threshold of worship to Allah which includes loyalty to all Muslims and disavowal of all kuffar until there is no more oppression and the religion belongs to Allah alone.

O soldiers of the Khilafah, we consider you to still be on the path of Allah's worship. So, bite into it with your molars, and hold on to it in life and death, when strong and when weak, in cities, in the villages, deserts, and wastelands. Live and die as servants to Allah for He will be with you and will not forget your deeds.

O Allah, grant victory to your worshipers the

mujahidin who are fighting for your cause, in support of Your deen, and to uphold Your word.

O Allah, bring down Your wrath on Your enemies and unleash Your soldiers upon them. enemies and unleash Your soldiers upon them. from them the iniquity of the kuffar. O Allah deliver guidance to Muslims and return them to You in the best of conditions. O Allah, grant us what is good in dunya and in the Akhirah and protect us from the torment of the hellfire. Glory be to you O Lord, the Lord of Honor, and peace be upon the Messengers, and all praise is due to Allah, the Lord of all creation.



THE MOST PROMINENT FACTORS THAT DISRUPT ISLAM THAT THE

FAMAS

HAS FALLEN INTO

The messenger of Allah said: "He, who fights under a banner of ignorance, showing anger in support of party spirit, or summoning people to party spirit, or helping party spirit, and then is killed, will be killed like those of pre-Islamic times." [Sahih Muslim]

Believing in Democracy as a Religion and Methodology

(Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter they will be among the losers.) [Ali'imran]

Befriending, Loving and Cooperating with the Tyrants such as Iran, etc.

{Give good news of a painful punishment to hypocrites, who choose disbelievers as allies instead of the believers. Do they seek honour and power through that company? Surely all honour and power belongs to Allah.} [Nisa] Ruling by Taghuti Laws and not by the Shari'ah of Allah

{Have you 0 Prophet not seen those who claim they believe in what has been revealed to you and what was revealed before you? They seek the judgment of false judges, which they were commanded to reject. And Satan only desires to lead them farther away.}[Nisa]

Guiding and Assisting the Taghut and Their Armies to Kill the Muwahhideen in Sinai and Elsewhere.

Imam Muhammad ibn Abdul Wahhab asaid:
"The eighth element that corrupts Islam: Helping and supporting the polytheists against the Muslims. The proof is the saying of Allah: Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people." [Ma'idah]

Participating in Writing or Amending
Blasphemous Laws in a Polytheistic Assembly

{Do not falsely declare with your tongues, "This is lawful, and that is unlawful," only fabricating lies against Allah. Indeed, those who fabricate lies against Allah will never succeed }[Nahl]

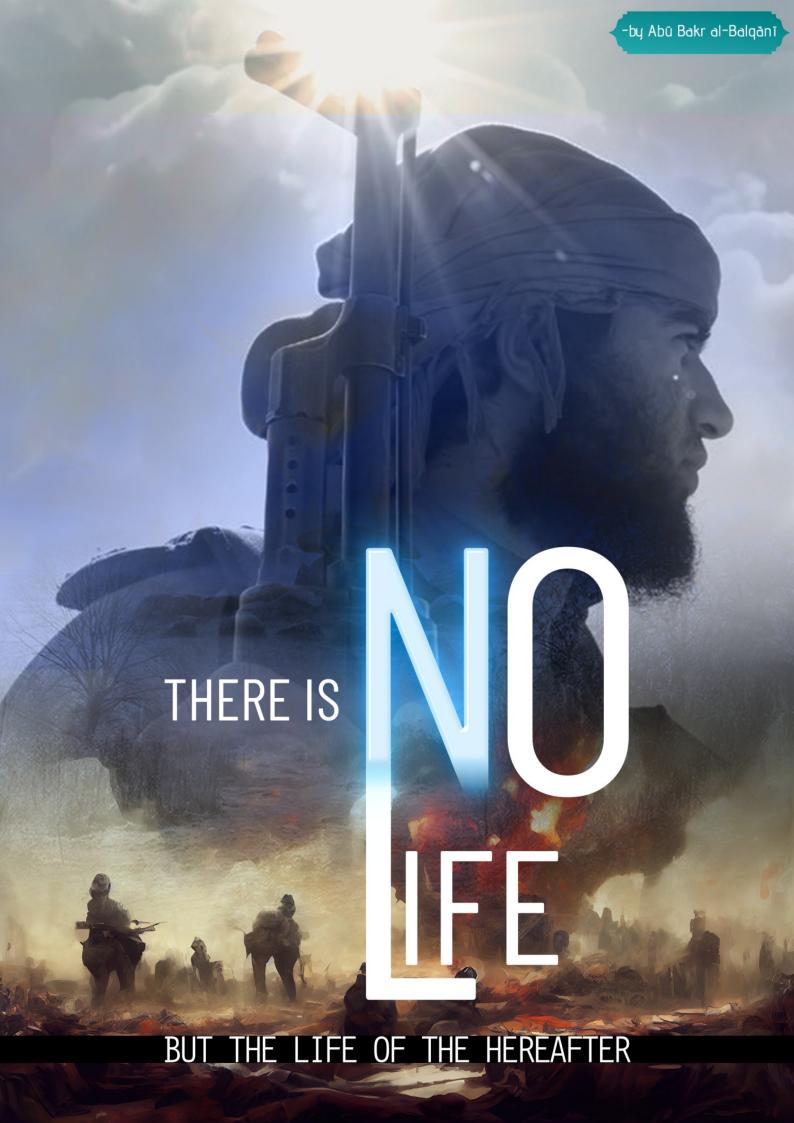
Islamizing the Shias, Reforming Their Religion and Getting Closer to Them

Imam Muhammad ibn Abdul Wahhab said: "Whoever does not takfir the polytheists, doubts their disbelief, or confirms their ways, is an infidel."

To deliberately disbelieve and even disparage many of the clear statements from the Book and the Sunnah, claiming that the Shari'ah rulings, such as taking the jizya and fighting the kuffar, are not applicable.

{...And none denies Our revelations except the stubborn disbelievers.}
[Ankabut]













Since the time of the Prophet , the Munāfiqīn were the most cowardly amongst the people.

Because they didn't believe in the ĀKHİRAH

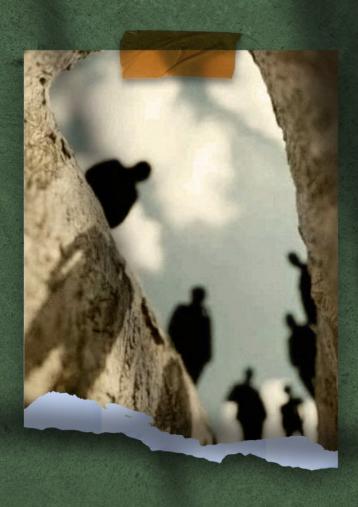
they adhered to the Dunyā as much as they could. Throughout history, they were afraid to lose it and that is why they tried to discourage the people from the fight. Allah says in the Qur'an:

"{O you who have believed, what is the matter with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a very little.}" at-Tawbah: 38





Allāh Ta'ālā has told us the insignificance of this world.



For verily this life is short and all the Munāfiqīn during the time of the Prophet already perished. They left nothing behind in this world, and they are going to pay a hefty price in the Afterlife. The Prophet and the Sahābah were the exact opposite of them. It was narrated that 'Alī said: "I remember the day of Badr, when we were seeking shelter with the Messenger of Allāh and he was the closest of us to the enemy and the most courageous of the people on that day." [Musnad Ahmad No. 654]

They rushed into the battlefields because they knew that the Dunyā was nothing and that that the real life comes with the death. There is no death which is more honorable than the death in the path of Allāh, and there is no death which is more despicable than the death in the path of Shaytān. The purpose of our existence is that we worship Allāh alone and that we follow His rules. How can we therefore ignore the commands of Allāh because of fear of His creations?





Do not fear the governments of the world.



Do not fear what the Kuffar think of you. Do not fear your family. Do not fear anything besides Allāh, Who created you from one soul! Our obedience is only to Allah and we reject everything and everyone who opposes His will. Our allegiance is to Islām alone, not to our people and not to our families. Our laws are the commands of Allāh and we reject anything besides it, no matter whom it came from and no matter what the consequences are. Allāh & says:

> "That is only Shaytān who frightens you of his supporters. So fear them not, but fear Me, if you are believers." Āli 'Imrān: 38



Imām Ibn Kathīr comments this Āyah by saying: "This means: If the Shaytān brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them." [Tafsīr Ibn Kathīr]



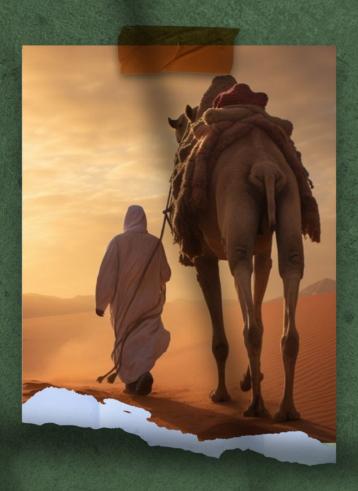
Put your trust into Allāh alone as on the Day of Judgement.





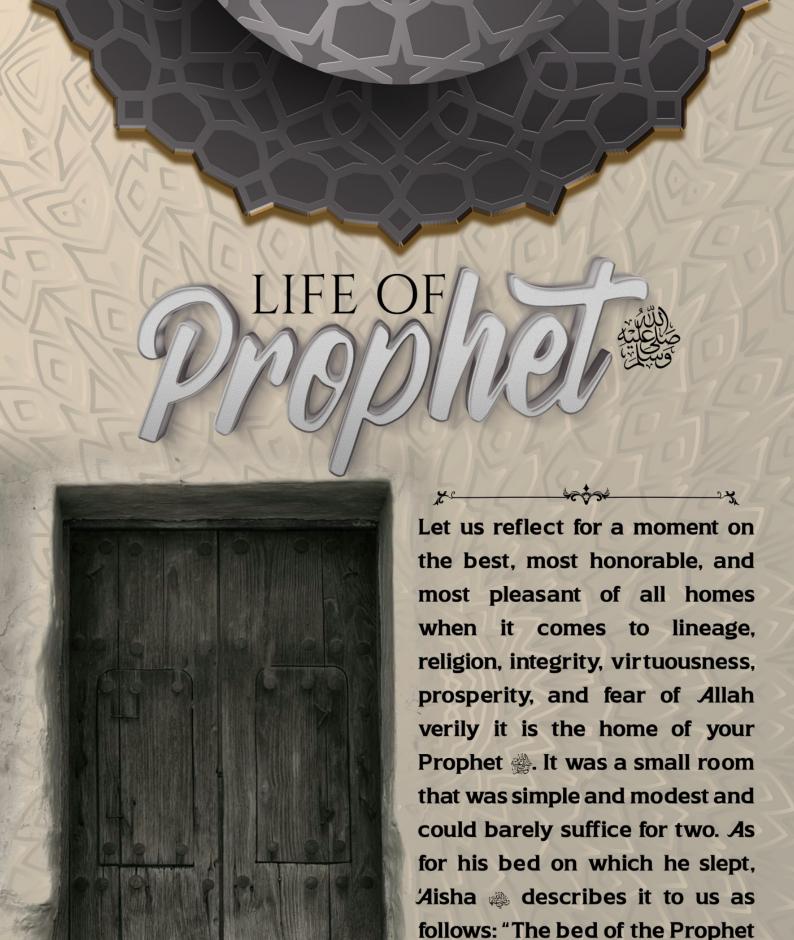


We are going to stand alone in front of our Creator and we are not accountable to anyone else.



On this day, all of mankind is going to realize that the fear of His creation was not worth it. But it will be too late on the Day of Judgement. So, detach yourself from the Dunyā because in this world, we are only strangers and travelers along the path. Our final destination is either going to be Jannah, where every soul finds eternal bliss or Jahannam, where eternal torment awaits. And what a difference it is!

So think of the words of the Messenger of Allāh when he said to the Sahābah while they were digging trenches in order to fight the coalition of the polytheists: "O Allāh, there is no life but the life of the Hereafter." [Sahīh al-Bukhārī No. 4098]



FOR WOMEN

an on which he slept was tanned

leather stuffed with palm

tree leaves" [Bukhari]



PALESTINE, THE NEW WAR ON



HAS JUST BEGUN

As we write, the death toll in Gaza has risen to 21,110. The wounded Palestinians amount to 55,243, and 7,000 are still missing. The Nazi-style annihilation proudly delivered by "Amalek-Netanyahu" and his army of "apes and pigs" [al-Maida, 5:60] stands before everyone's eyes, showing what the Jewish Zionist "tyrant", backed by the gullible Christian Crusaders at their service, is capable of doing against other innocent human beings without any self-constraint and sense of guilt.





On the other hand, amid an abysmal and unprecedent predicament, our Palestinian brothers and sisters have never lost faith in the sustenance of Allah Ar-Razzaq, fully relying on His Tawakkul and pleasure also in accepting martyrdom to the Straight Path of Jannah. None more than them can today be sure of Ar-Rahman's mercy awaiting in the Akhirah, as they shine as an example for the entire Ummah of what it means to be a true Muslims in the Dunya.

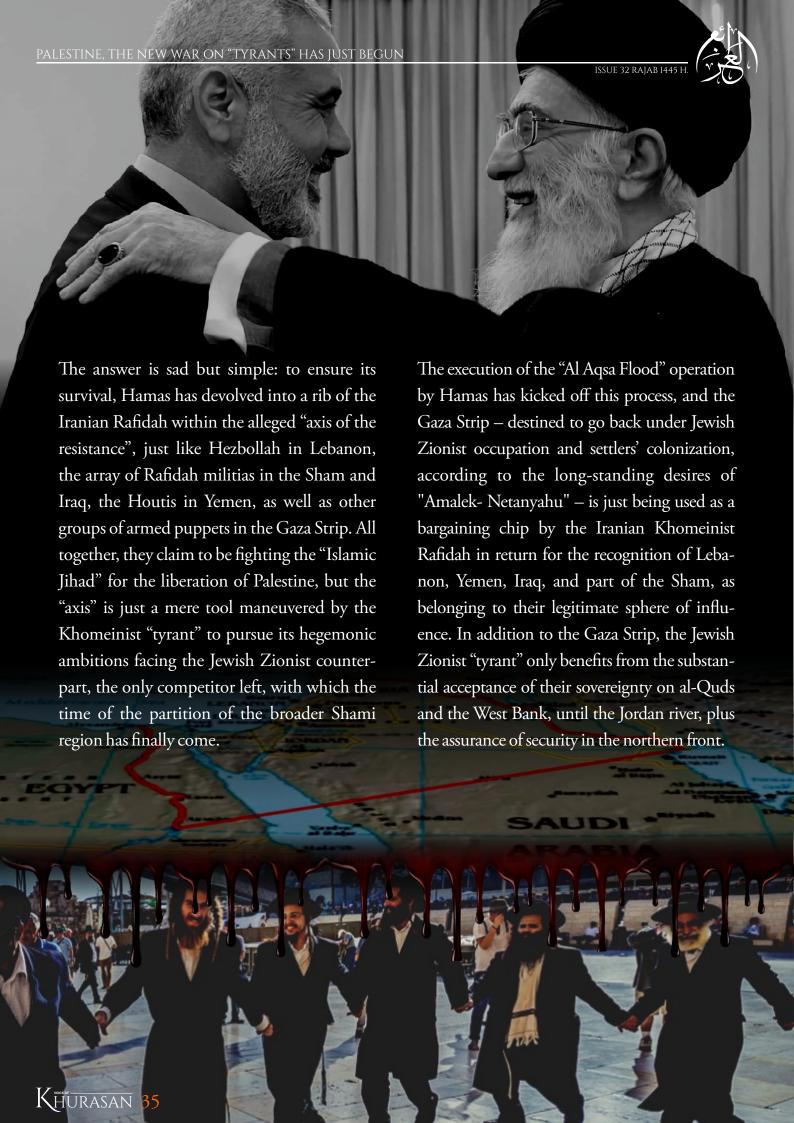


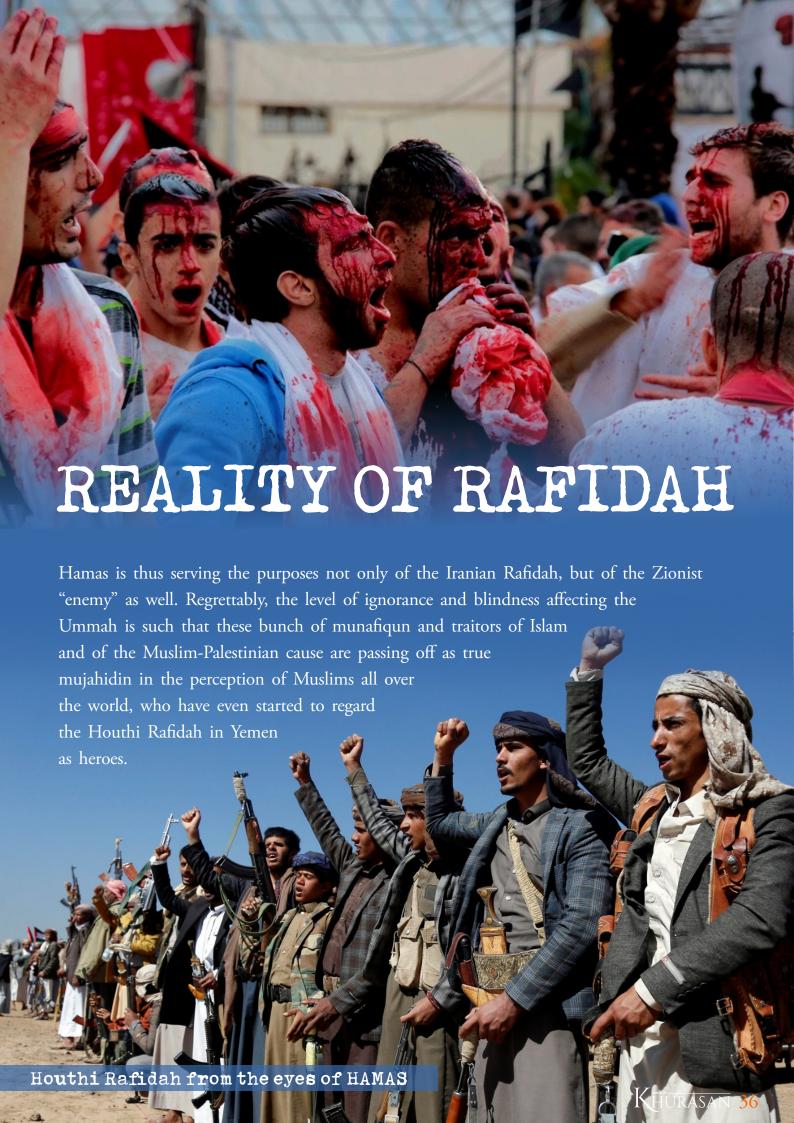
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For the muwahiddun who have embraced the pure Aqeedah of Tawheed, the light of Izzah does not fail to disclose the actual terms of the ongoing catastrophe targeting Palestine and the whole Dar al-Harb. Falsehood and hypocrisy dominate the scene, starting with Hamas, the Palestinian branch of the "Misguided"

Brotherhood". It was not necessary to wait for the brutal reaction of the Jewish Zionist "tyrant" to understand that their latest attack would have just unleashed hell in the Gaza Strip, without any minimum gain for the Muslim-Palestinian cause. Why did they do it then? What for?









Upon closer inspection, however, one can immediately realize that, beyond appearances, the Iranian Rafidah and the Jewish Zionist "tyrants" (more broadly, the global Jewish Taghut) have been playing each other's game from the very beginning. As a matter of fact, it is owing to the Khomeinist "threat", including territorial expansionism, various range missiles, and the nuclear program, that the Jewish Zionists could absorb in their schemes and eventually subdue the Arab "tyrants", who are desperate for the gent(i)le provision of the U.S. security umbrella.

Some commentators argued that the Ha-

mas' attack was aimed at thwarting the final "Zionization of the Gulf", referring to the Israeli-Saudi "normalization" which would have marked the capitulation to the "pax judaica" of a new Arab country, following the previous accords wickedly inspired to Prophet Ibrahim (as) and signed at the White House for the illusory happiness of Donald Trump.

Qatar continues to boast about not partaking in the Zionist-Arab entente, and of being the only champion of the Muslim-Palestinian cause left. Yet, the recent cordial meetings with representatives of the Jewish Zionist "tyrant" have demonstrated (or





(or confirmed) that also Qatar is to be encompassed in the Arab treachery. Qatar's role in the negotiation for a ceasefire, and the financial aid provided to the Palestinians in the Gaza Strip, are just a PR operation promoted through Al-Jazeera's media deception and propaganda. If the Qatari emir Tamim al-Thani (Takfir on him and on his own clan of impostors) had been sincerely supportive of the Muslim-Palestinian cause, he would have never shaken the bloody hands of the Jewish Zionist "president", who is endorsing the genocide of the Palestinian people.

Therefore, the normalization goes on, officially or not, despite the tragic events in the Gaza Strip. The Saudis (Takfir on all of

them until their total disappearance from the face of the earth) have never backtracked from the process, confining their reaction to conventional rhetorical statements and diplomatic initiatives. Now the turn of Qatar to get onboard has come, and we can bet that Hamas will follow suit sooner or later, and Allah knows best. The groundwork is already being laid, or else the "billionaires" of Hamas' "political leadership" sheltered in Doha, such as Ismail Haniyeh and Khaled Mashal, would have immediately turned against their hosts, who are accomplice as much as the other Arab "tyrants" to the shocking amount of destruction, suffering, and injustice caused by Zionists to the Palestinian people in the Gaza Strip.







Another "sign" of Hamas' drift toward "normalization" with the "enemy" is a statement of another senior Hamas official based in Doha, Mousa Abu Marzouk, who opened to the possibility that Hamas will recognize the Israeli Jewish Zionist state, thus adhering to the PLO position. Marzouk argued that he was misunderstood, but it was to be expected that he would have later denied his own words.

Qatar is already "mediating" between Hamas and the Jewish Zionist "tyrant", and when in the Gaza Strip the dust will be settled and the blood washed away, Hamas will be able to officially join the long list of Arab "tyrants" who have betrayed the Muslim-Palestinian cause for the sake of power and wealth, and Allah knows best.

Qatar has the right foot in the "Pax Judaica" and the left one in the alleged "axis of resistance", and we can bet that along the way it will act as a "peace-broker" also between the Khomeinist and the Jewish Zionist "tyrants", with the blessing of the gullible Christian Crusaders, particularly of the U.S., which has already been using Doha as a link to "mediate" with the Taliban murtaddin in Khurasan, and Allah knows best.







On their part, the muwahiddun bear an enormous responsibility, as they are called to raise awareness among Muslims of the actual terms of the current scenario, shredding the veil of shirk and ideological manipulation preventing them to see the truth before their eyes. In this context, the muwahiddun "will continue to tell and remind them that the only effective method against these tyrants is to wage jihad in the name of Allah", quoting the last speech that Shaykh Abu Bakr al-Baghdadi, the first Khalifah of ad-Dawla al-Islamiyah , left as legacy to the mujahidin.

"Tyrants can only be contained through jihad", the late Amir al-Muminim highlighted, "and with jihad comes the pride and dignity [of peoples]. The only effective method against these tyrants is the sword."

"Muslims," he pointed out, "must return to the Most High and Exalted Allah. They must pursue the ways of Shari'ah to overturn political systems and tyrants so that religion is entirely for Allah". This is the only way forward for Muslims, and undertaking it leads straight to the Islamic Khilafah. The way of the "tyrants" is the recipe for defeat and self-destruction, as the Palestinian case clearly demonstrates. To free Palestine and all Muslim lands from occupation, humiliation, terrorism, and genocide, {hold firmly to the rope of Allah all together} [3:103] and join the true mujahidin.







DASHT-E

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THE ATTACK OF

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IRAN/KERMAN







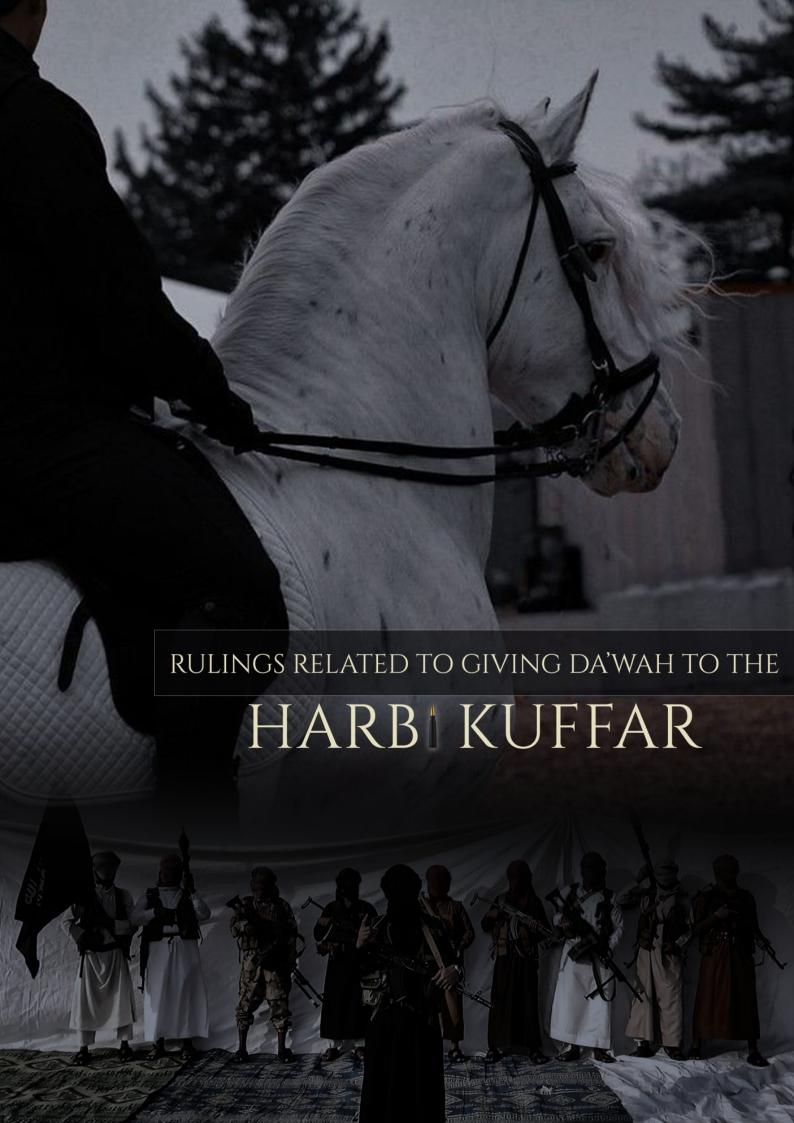
FUNERAL OF QASEM SOLEIMANI



2 EXPLOSIVE BELTS

MORE THAN

DEAD& WOUNDED



All praise is due to Allah, the Lord of the creation.

May blessings and peace be upon the seal of the prophets and messengers, Muhammad, and upon his family and all his companions. As for what follows:

In this article we will discuss the ruling of giving da'wah to the asli kuffar (i.e. those who are disbelievers in origin, as opposed to those who became disbelievers after previously being Muslims) prior to fighting them. We will also discuss the ruling of giving da'wah both to those whom the da'wah has already reached and those whom it has not yet reached, prior to fighting them. We likewise discuss the evidences for these issues, as well as the evidence for initiating battle without giving da'wah to those who have already heard of the religion of Islam. We will also clarify the ruling on killing the kuffar whom the da'wah has not yet reached, and also clarify whether or not these rulings apply to the murtaddin.

Rulings Related to Giving Da'wah to the Harbi (Belligerent) Kuffar

What is meant by the harbi kuffar is the kuffar to whom the Muslims have not granted security through either a covenant of security, a ceasefire agreement, or a dhimmah contract. And what is meant by giving them da'wah is to call them firstly to Islam, and if they refuse, to call them to pay the jizyah, prior to fighting

them. The fuqaha have stated that da'wah with them is of two types: "haqiqi" da'wah, and "hukmi" da'wah. As for "haqiqi" da'wah, it is da'wah which is given by way of speech before fighting begins, and as for "hukmi" da'wah, it is that the da'wah spreads, becomes manifest, reaches the harbi kuffar, and as a result, takes the place of haqiqi da'wah.

Haqiqi Da'wah

The description of haqiqi da'wah is that the Muslim leader calls the kuffar to Islam when he descends in their territory. Al-Qayrawani al-Maliki said, "And it is more beloved to us that the enemy not be fought until he is called to Allah's religion, unless they hasten to fight us. So either they embrace Islam or pay jizyah, otherwise they are fought. And jizyah is only accepted from them if they are in a place where our authority can reach them. If, however, they are far away from us, jizyah is not accepted from them unless they move to our lands, otherwise they are fought" (Ar-Risalah by al-Qayrawani).

They are first called to Islam, and their embracing of Islam is by merely pronouncing the shahadatayn (the two testimonies of faith) without having to carry out the laws, because carrying out the laws of Islam is impossible at the point of battle. So it is obligatory on them to enter Islam in that situation, and this is achieved with the pillar of the shahadatayn.

Imam Malik said, "When da'wah becomes obligatory, they are only called to Islam in a general sense without mentioning the laws, unless they ask about them, in which case they should be clarified to them. Likewise, they are called to jizyah in a general sense without explaining the details and without specifying the amount, unless the Muslims are asked about that, in which case it should be clarified for them (the kuffar)" (At-Taj wal-Iklil).

As for the length of the period of da'wah, some scholars said it is three continuous days, just as a murtadd is called on for three days to repent before being killed.

Hukmi Da'wah

Hukmi da'wah is achieved when the kuffar hear of the religion of Islam and what it calls to. Allah said, "And this Quran was revealed to me that I may warn you thereby and whomever it reaches" (Al-An'am 19). In his tafsir, Imam at-Tabari narrates from Mujahid that he said, "And this Quran was revealed to me that I may warn you thereby': 'The Arabs,' 'and whomever it reaches': 'The non-Arabs'" (Jami' al-Bayan fi Tawil al Quran).

Ibn 'Abbas said, "'And this Quran was revealed to me that I may warn you thereby', meaning: the people of Makkah, 'and whomever it reaches,' meaning: if this Quran reaches anyone it is a warner for them'" (Jami' al-Bayan by Imam at-Tabari).

Abu Hurayrah narrated, that Allah's Messenger said, "By Him in Whose hand is Muhammad's soul, no one from this ummah hears of me – neither Jew nor Christian – and then dies without having believed in that which I have been sent with except that he will be from among the people of Hellfire" (Reported by Muslim).

Imam Ibn Taymiyyah said, "If the da'wah of Allah's Messenger — the da'wah to Allah's religion with which He sent him — reaches anyone and they do not respond to it, it is obligatory to fight them 'until there is no fitnah and [until] the religion, all of it, is for Allah'" (Majmu' al-Fatawa).

The scholars differed with regards to giving da'wah to the kuffar before fighting them. Among them were those who stipulated that da'wah be given in all cases before fighting, regardless of whether the da'wah has reached them or has not, and this is the position of the majority of the Maliki scholars. And among the scholars are those who do not stipulate this, regardless of whether or not the da'wah has reached them. The truth, which is supported by the texts and which the majority of the scholars are upon, is that da'wah is obligatory before fighting in the case of those whom the da'wah hasn't reached, and it is permissible - but not obligatory - in the case of those it has already reached.

And our statement that it is permissible as



opposed to saying that it is recommended is more correct, because if it were recommended, the Prophet would have always carried it out. However, he left it off in many of his raids, attacking his enemies without giving da'wah, because he knew that the da'wah had reached the kuffar. However, the statement that it is recommended is also attributed to some scholars.

The Evidence of Those Who Obligate Da'wah before Fighting Those Whom Da'wah Hasn't Reached

Ibn Qudamah said, "And if there are found on the remote islands he whom the da'wah hasn't reached, it is obligatory to give him da'wah due to the statement of Allah , 'And never would We punish until We sent a messenger' (Al-Isra 15)" (Al-Kafi fi Fiqh al-Imam Ahmad).

This verse is taken in a general manner, so the intent is punishment in the Hereafter and punishment at the hands of the believers through fighting, as Allah said, "Fight them; Allah will punish them by your hands" (At-Tawbah 14). And some scholars have used this verse as evidence for the condition that da'wah must be given before waging war.

Sulayman Ibn Buraydah narrated from his father, who said, "Whenever Allah's Messenger appointed a leader over an army or a detachment, he would advise him with respect to

himself to fear Allah, and would advise those with him of the Muslims with goodness. He would then say, 'Go forth and attack in the name of Allah, for the cause of Allah. Fight he who disbelieves in Allah. Attack and do not steal from the war booty, nor commit treachery, nor mutilate a corpse, nor kill an infant. When you meet your enemy from the mushrikin, call them to three matters and accept whichever of them they agree to and withhold from fighting them: Call them to Islam. If they agree, accept it from them and withhold from fighting them. Then call them to emigrate from their land to the land of the Muhajirin, and inform them that if they do that then they will enjoy the same rights as the Muhajirin and will have the same obligations as the Muhajirin. If they refuse to emigrate, then inform them that they will be like the Bedouins of the Muslims; they will be subject to the rule of Allah, which the believers are subject to, and they will have no share in the war booty and spoils unless they wage jihad with the Muslims. If they refuse, then seek from them the payment of jizyah. If they agree, accept it from them and withhold from fighting them. If they refuse, seek Allah's aid and fight them" (Reported by Muslim).

In this hadith is an indication that it is obligatory to call to Islam those whom the da'wah hasn't reached before fighting them. Ibn 'Abbas narrated, saying, "Allah's Messenger never fought a people except that he gave them



da'wah" (Reported by Imam Ahmad and others).

In his sahih, Imam al-Bukhari placed the following chapter title: "Chapter: The Call to the Jews and Christians, and the Matter over Which They Are Fought, and What the Prophet Wrote to Khosrau and Caesar, and Da'wah before Fighting."

When we say that da'wah is obligatory with respect to those whom it hasn't reached, this obligation is bound by two conditions. The first is that they do not hasten to fight the Muslims, and the second is that the Muslims are safe from their plotting and deception.

As for the da'wah that is permissible, from among its evidences is the following:

Abu Hazim narrated, saying, "Sahl Ibn Sa'd informed me, saying, 'The Prophet said on the day of Khaybar, 'I will surely give the banner tomorrow to a man through whom Allah will grant victory — [a man] who loves Allah and His Messenger, and whom Allah and His Messenger love.' So the people spent the night wondering which of them would be given the banner, and each of them hoped that he would be the one. The Prophet then said, 'Where is 'Ali?' It was said, 'He is complaining of pain in his eyes.' So the Prophet spat in his eyes and made du'a for him, and he became well, as if he'd never had any pain. The Prophet then gave him the banner. 'Ali said, 'Should I

fight them until they become like us?' So he said, 'Proceed forth with ease until you descend in their territory. Then call them to Islam and inform them of what is obligatory upon them, for by Allah, if Allah were to guide through you a single man it would be better than having the best of camels" (Reported by al-Bukhari and Muslim).

This da'wah to the Jews took place despite them having knowledge of the message of the Prophet and what he wanted of them due to them having lived among the Sahabah and the da'wah having reached them.

From among the evidences used by those who state that it is permissible to fight the kuffar whom the da'wah has already reached without giving them da'wah again is what was reported by al-Bukhari from Anas, who said, "When Allah's Messenger would raid a people, he would not attack until morning. If he heard the people making adhan, he would withhold, and if he didn't hear an adhan from them he would attack at the onset of the morning" (Reported by al-Bukhari).

This hadith is evidence of the permissibility of fighting those whom the da'wah has reached before giving them da'wah, as mentioned by the scholars.

Sa'b Ibn Juthamah narrated, saying, "The Prophet was asked about the children of the mushrikin, as they (the Muslims) would raid



them at night and wind up killing their women and children. So he said, 'They are of them'" (Reported by Muslim).

Concerning this hadith, the scholars said that it shows the permissibility of attacking the kuffar by surprise. And indeed, the Prophet attacked the tribe of Bani al-Mustaliq as they were heedless, taking their livestock out to drink water.

Likewise is the case with assassinations, which the companions of Allah's Messenger acarried out when they killed some Jews. Al-Bukhari reported from al-Bara Ibn 'Azib , who said, "Allah's Messenger dispatched a group of Ansar to Abu Rafi', so 'Abdullah Ibn 'Atik entered upon him in his home at night and killed him as he was sleeping."

What is apparent from the hadith is that it is not a condition to give da'wah before fighting those whom the da'wah has reached. And al-Bukhari gave this hadith the title, "Chapter on Killing the Sleeping Mushrik."

And likewise is what is reported in the Sahihayn from Jabir Ibn 'Abdillah , who said, "Allah's Messenger said, 'Who will deal with Ka'b Ibn al-Ashraf? For indeed, he has harmed Allah and His Messenger.' So Muhammad Ibn Maslamah stood up and said, 'O Allah's Messenger, would you like me to kill him?' He said, 'Yes.' So he said, 'Allow me to say something.' He said, 'Say it...'"

Al-Bukhari titled the chapter for this hadith, "Massacring the Belligerent Kuffar," and in this is evidence that it is not a condition to give da'wah to those whom the da'wah has reached prior to killing them.

Abu 'Uthman an-Nahdi, one of the senior Tabi'in, narrated, saying, "We would carry out raids and sometimes we would give da'wah and other times we would not give da'wah" (Sharh Ma'ani al-Athar). This is evidence that the Sahabah would both give da'wah and not give da'wah prior to fighting, which clarifies that giving da'wah is not a condition for fighting with regards to those whom the da'wah has already reached.

Yahya Ibn Sa'id narrated, saying, "There is no problem with seeking out the enemy's weaknesses night and day because the da'wah to Islam has reached them."

"And Ahlul-Kitab and the Majus are fought and are not given da'wah because the da'wah has already reached them" (Mukhtasar al-Khiraqi).

The majority of the scholars and imams view that the statement that da'wah is obligatory before fighting was only in the beginning of Islam, and that after the da'wah of Islam became widespread it was no longer obligatory to give da'wah before fighting, and this is what Muslim reported in his sahih from Ibn 'Abbas, who said, "I wrote to Nafi' asking him about

giving da'wah before fighting. So he wrote back to me, saying, 'That was only in the beginning of Islam. Allah's Messenger attacked Bani al-Mustaliq as they were heedless, taking their livestock out to drink water. He killed their fighting-age men and took their women and children as slaves, and on that day he enslaved Juwayriyah Bint al-Harith.'"

Imam ash-Shafi'i said, "I do not know anyone whom the da'wah has not reached today, unless they are a mushrik people living beyond our enemies whom we are fighting. So perhaps in their case the da'wah hasn't reached them, such as if they are living in the lands beyond the Romans, the Turks, or the Khazar and are a people we do not know" (Al-Umm).

Imam Ahmad said, "The da'wah has reached everyone and I do not know anyone today who must be called. The da'wah was only in the beginning of Islam" (Al-Kafi fi Fiqh al-Imam Ahmad by Ibn Qudamah).

If we were to assume that there exists someone who has not heard of Islam, it would be obligatory to give him da'wah before fighting him. However, in our present day reality, with the world being one small village and the entire world waging war against the Khilafah State, it is unlikely that there is anyone who has not heard of Islam or whom the da'wah hasn't reached. And if Imam Ahmad and Imam ash-Shafi'i concluded that the da'wah had reached everyone in their era, then this is even more

applicable in our present day reality.

The Ruling on Fighting before Giving Da'wah to Those Whom the Da'wah Hasn't Reached

The majority of the scholars have concluded that if the Muslims raid a people whom the da'wah hasn't reached and kill them, there is nothing upon them of diyah (blood money) or kaffarah (atonement) because kufr renders an individual's blood permissible to shed. However, they would be sinful for leaving off the obligation of da'wah which the Prophet has ordered to be carried out with respect to those whom the da'wah hasn't reached. Sahnun al-Maliki said, "If the Muslims fight a people whom the da'wah hasn't reached and they don't give them da'wah, there is nothing upon the Muslims of diyah or kaffarah" (At-Taj wal-Iklil).

Ibn Qudamah al-Hanbali said, "He whom the da'wah hasn't reached from among the kuffar — if such a person is found — is not allowed to be killed until he is given da'wah. If he is killed before being given da'wah and without having been granted a covenant of security, there is no liability due in his case because he has neither a contract nor a covenant of security, so he is more resembling of the wife and small child of a harbi kafir, and killing him was only forbidden so that the da'wah could reach him. And this is the statement of Abu Hanifah" (Al-Mughni by Ibn Qudamah).



Al-Marghinani al-Hanafi said, "And if he fights them before giving them da'wah, he is sinful due to the prohibition, but there is no liability that must be paid as there is no 'ismah (something that protects their blood from becoming permissible to shed) — which is either [embracing] the religion or secluding oneself in one's own home—so it becomes akin to the killing of the kuffar's women and children" (Al-Hidayah Sharh Bidayat alMubtadi).

Imam ash-Shafi'i had a difference of opinion on this issue, and what's correct is the statement of the majority of the scholars.

Two Points to Note

The first point: Everything that has preceded of discussion on the rulings related to giving da'wah to the harbi kuffar, as well as the details of their varying circumstances, only applies in offensive fighting, whereby the Muslims are fighting the kuffar in their own lands. As for defensive fighting, whereby the kuffar fight the Muslims in the Muslims' lands, then it's a given that da'wah is not obligatory in such a case since the kuffar are the ones seeking the Muslims for battle, not the ones being sought.

Imam Malik said, "As for the case of those who approach the paths [of the Muslims], then da'wah is cast aside due to their knowledge of what they are being called to, and due to what they are upon of hatred and enmity towards the religion and its people, and the length of

their resisting and waging war against the armies [of the Muslims]" (Al-Mudawwanah al-Kubra).

This statement of Imam Malik is with regards to those kuffar who march towards and approach the lands of the Muslims, wanting to fight them, so how then with regards to those who descend upon the lands of the Muslims, seeking to render those lands permissible to violate?

Yahya Ibn Sa'id said, "It is obligatory upon the Muslims to not descend upon any enemy fighter in any fortress who they hope will respond to them except that they give him da'wah. As for those who would come to [invade] you if you were to sit in your land or who would fight you if you went to them, then these ones are not given da'wah" (Al-Mudawwanat al-Kubra).

And likewise, if they hasten to engage in battle when the Muslims arrive in their lands, it is no longer obligatory to give them da'wah, and they are to be fought, and if they hasten to fight us in our own lands, then this ruling is even more applicable.

Imam Ibnul-Qayyim said, "The Muslims give da'wah to the kuffar to Islam before fighting them. This is obligatory if the da'wah has not reached them, and it recommended if the da'wah has already reached them. This is the case if the Muslims are the ones invading the

kuffar. If, however, the kuffar invade them in their own lands, then they can fight them without giving them da'wah because they would be repelling them from themselves and from their sanctities" (Ahkam Ahl adh Dhimmah).

The second point: The preceding discussion on the rulings related to giving da'wah before fighting is only with regards to the asli kuffar (those who were not previously Muslims) and not with regards to the murtadd kuffar, and this is because the murtadd was previously a Muslim, so the da'wah reaching him is something that has already occurred, and as such, he takes the same ruling as the harbi kafir whom the da'wah has reached. And the murtaddin fall into one of two situations:

The first situation is that they are overpowered and subdued. Imam Ibn Taymiyyah said, "The meaning of overpowering them is that it is possible to carry out the hadd on them due to the establishment evidence against them or due to their own confession, along with them being detained by the Muslims" (As-Sarim al-Maslul).

With regards to this situation, the majority of scholars view that it is obligatory to make istitabah of them (i.e. to demand that they repent) before killing them. So either they repent, or they are killed

Imam Ibn Taymiyyah said, "And with regards

to the murtaddin, they are divided into those whose riddah (apostasy) is mujarradah (comparatively less severe) and as such, are killed if they do not repent, and those whose riddah is mughalladhah (severe) and as such, are killed without making istitabah of them" (Majmu' al-Fatawa).

The second situation is that they resist with strength and force, or by [fleeing to] dar alharb, which is any land in which laws other than the laws of Islam are superior, and as such, [in this situation] it is not obligatory to make istitabah of them.

Imam Ibn Taymiyyah said, "If the murtadd resists by going to dar al-harb, or the murtaddin are those who have strength with which they can forcefully resist the ruling of Islam, then he is to be killed without istitabah and without any hesitation" (As-Sarim al-Mas-lul).

Ibn Qudamah said, "And likewise, if a group [of people] apostatize and forcefully resist in their land from obeying the imam of the Muslims, they lose the sanctity of their blood and wealth in their land, because the asli kuffar have no sanctity [with regards to their blood and wealth] in their lands, so this is even more applicable to the murtadd" (Al-Mughni by Ibn Qudamah).

In his commentary on the book, al-Muqni', after mentioning that no one is to kill the



RULINGS RELATED TO GIVING DA'WAH TO THE HARBI KUFFAR

murtadd other than the Imam and whoever he delegates, Ibn Muflih says, "(And if anyone other than him kills him without his permission, then he has done wrong and is to be given ta'zir) due to having wronged the Imam or his delegate (and there is no liability due on him) meaning: due on the killer, because the one killed has no sanctity (regardless of whether he was killed before or after making istitabah of him) because in general his blood is waste, and his riddah makes his blood halal and was present both before and after istitabah was made of him. And if he goes to dar al-harb, anyone can kill him and take whatever wealth he has with him without making istitabah of him" (AlMubdi' fi Sharh al-Muqni').

And there is ijma' – without any difference of opinion at all – that nothing is accepted from the murtaddin other than that they return to Islam by repenting from that by which they committed kufr, or that they are killed.

Imam Ibn Taymiyyah said, "The murtaddin are either fought, or they embrace Islam, and jizyah is not accepted from them" (Minhaj as-Sunnah an-Nabawiyyah).

And all praise is due to Allah, the Lord of the creation.

O Allah, send blessings upon our prophet, Muhammad, and upon his family and all his companions.

"Taken from the 12th issue of Rumiyah Magazine"







A Just Ruler



types of people Allah will shade them with his shade on the day when there will be no shade expect His shade.



Two persons who love one another for the sake of Allah and meet and part on that basis.



A youth who grew up with the worship of Allah.



A man whose heart is attached to the mosques.



A man whom a beautiful and high ranking woman seduces but he says I fear Allah.



A person who gives a charity and conceals it that his left hand has given.



A person who remembers
Allah in solitude and his eyes fill up





الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن والاه، أما بعد:

The law of the Republic of Pakistan is a blasphemous law, and all righteous and truthful scholars agree on this. Therefore, a person's participation in this political system is an exclusion from Islam; similarly, people who vote for any apostate government and infidel system are also infidels because they are the foundation of this system. The votes of these people are the instruments of this infidel system. The same people vote for the lawmakers; they vote for the candidates of the tribal assembly and the provincial assembly in order to make them successful, making them the instruments of this system.

Therefore, every voter will be granted membership in a political organization before casting a vote. This organization is founded on the principles of democracy and blasphemy. For instance, the decisions about what is halal and what is haram, as well fighting terror(!) and upholding the laws of the nation, will be approved by the people, the tribal assembly, and

the senate. They will agree to follow Shirk laws. If they accept these conditions and become members of the political organization, they will go through several stages of disbelief and apostasy:

(Note that if someone is not a member of this political organization, but votes, they must also go through these steps.)

The first step is to acknowledge and accept the current laws of the country, as anyone who does not abide by these laws has no place in an organization and is not entitled to vote.

Any organization that does not comply with this tyrannical law will not be able to operate. Scholars have written extensively about this blasphemous and polytheist laws. Therefore, accepting and agreeing to this tyrannical law is considered a great act of disbelief that makes a person an apostate.

Voters' second stage of apostasy is to maintain their legally permissible belief in political organizations and parties of different faiths in the country. These include communists, secular-



ists, conservatives, Jews, Christians, Sikhs, Hindus, and others. Granting equal rights, allowing them to elect a candidate from among non-believers, providing freedom to practice their faith and media, refraining from takfir against them, or showing friendship instead of acquittal, are all considered violations. These actions contradict the clear texts of the Shari'ah, and accepting them is considered open kufr.

In their third stage of apostasy, they believe in the principle of peaceful transfer of government, which is a crucial aspect of democracy. This principle is achieved through elections, where the winning group assumes power without delay or hindrance. Jihad against infidels and apostate rulers has been suspended. Additionally, any infidel can become the ruler of the country by winning the battle. Both of these actions go against the Ummah of the Book of Sunnah and Ijma.

During the fourth stage of apostasy, the elected leader takes an oath to implement democratic law upon reaching parliament with their vote. This oath is said in Pashto. These leaders are legislating against Sharia.

Staying firm upon the laws and prohibitions of the United Nations, including their analysis and sanctions, is crucial. Participating in rituals with these reasons is considered clear disbelief, and ignorance, interpretation, or error cannot save them from this disbelief.

According to the law of Pakistan,

Every citizen has the right to practice and promote their religion, as stated in Part 6/Chapter 0/Article 61/Section A/Page 06.

The law ensures equality, including equality under the law, as well as social, economic, and political justice. It also guarantees freedom of thought, expression, belief, religion, worship and assembly. [Expectation from page 6]





It is important to note that every religion, belief, and idea is respected and protected, not just Islam.

In every religion, Jews, Christians, secularists, communists, Dahrians, Qadiyans, Hadith deniers, Shias, and all kinds of infidel groups are given freedom.

In Islam, non-believers are not granted unconditional freedom. The Jews, Christians, and Magians were only freed upon payment of Jizya. However, according to the laws of this state, giving unconditional freedom to disbelievers is not considered disbelief.

According to Pakistani law, all citizens are equal under the law and no preference will be given based on gender (Part 6/Chapter 0/Paragraph 64/Section 6-0/Page 05).

The law also claims to fully implement republic, freedom, equality, and justice according to Islam.





Here, the name of Islam is mentioned in order to deceive the people, but in fact, the origin and foundation of this law is against Islamic principles.

The contract also states that Pakistani law should maintain the idea of republicanism, freedom, equality, and justice following Islamic principles. [Article 6, A/p. 094]

Read a few articles about equality:

8: Measures can be taken to ensure the full participation of women in all spheres of life. [Part 6/Chapter 6/Paragraph 35/Page 01]

Out of the 356 positions in the central government, 21 are held by women (Part 3/Chapter 6/Article 40/Page 62).

Additionally, ten of these women are disbelievers (Part 3/Chapter 6/Article 40/Section 5/Page 61).

Pakistani jobs do not discriminate based on race, religion, caste, gender, residence, or place of birth (Part 6/Chapter 0/Article 61/Clause 0/Page 04).

The assemblies of the four provinces have a total of 168 members, with 68 being women and 63 being non-believers (Part 5/Chapter 6/Article 012/Section 0/Page 24).

The system of democracy employs the rule of 'everything is permissible on the way to the goal.'

As a result, democracy is considered an irreligious system, and elections are viewed as an act of blasphemy.

The election is a great disbelief because it involves several violations:

- In a democracy, the principle is that the opinion of the majority should be valid. It is important to note that there is no difference between infidels and Muslims, and everyone has the same right to vote.
- There is no difference between the believer and the sinner.
- Voting is not differentiated by gender. The president can be either male or female, and even an infidel can hold the position.
- This tool promotes nationalism and patriotism by limiting the opinions of foreign Muslims.
- Representatives are appointed for blasphemous legislation.
- Elections should be based on the belief in peaceful transfer of power. The use of Jihad is prohibited, and fighting should based on the belief in blasphemy.

After the elections, one person becomes the president or prime minister for a certain period. In Sharia, the Caliph cannot be deposed for life without a Sharia excuse.

These actions are considered blatant violations against Islam, and those who commit them are considered apostates without any excuse.

Sickening, but consensual, because no one is doing this at the point of a gun.

- They have not made a mistake. If it happened once or twice, it could be considered a mistake, but the continued occurrence suggests otherwise.
- They are not kids, insane, or asleep.
- The implementation of blasphemous state laws are not secret matters, and their interpretation is not considered valid.

Ignorance cannot be used as an excuse since it often consists of hidden problems, problems for which the means of investigation are not available.





Today, many battles and conflicts have taken place in Pakistan, spreading the message of truth to the Muslim community. Even respected scholars and elders have rejected this system, as evidenced by their statements. The use of mines and guns serves as a clear indication that the voters were targeted. This message will help people understand the situation and its implications. According to scholars of Tyrants, voting is permissible. For instance, Mullah Fazlur Rahman, just like his fellow party "scholars" considers the Republic to be Islam and voting as a form of worship. He advises voters to perform ablution and pray two raka'ats before casting their vote. Since it is certain that they are all contaminated with this filth, you will never get a honest answer from them, instead you should study this matter for yourself.

In other instances, the leaders of the Barelvi movement use false arguments from the

Quran to justify their polytheism. Similarly, the Rawafidh, Qadiyans, and those who deny the hadiths also fabricate false arguments from the Quran. For the lews and Christians, they blindly follow their religious leaders. Therefore, they are not inactive during elections. Instead, they try to make their voices heard on any side. The war between disbelief and Islam is already raging, and joining it is mandatory for them.

It is necessary to remember that nothing stays hidden forever. Once the reason is explained, these matters become apparent.

Secondly, there are two aspects to consider: completing the evidence, which means reaching the reason, and understanding the evidence, which means comprehending the reason. In Sharia, only completing and maturing the evidence is sufficient to make takfir. Understanding the evidence is not necessary.

Thus, if someone is informed about dangers of voting but claims not to understand them, their ignorance does not justify their involvement in the voting process.

Additionally the Mujahideen's efforts demonstrate that the message has been spread about the disbelief of the government of Pakistan and the other apostate governments, and it has been heard by all. Therefore, ignorance cannot be used as an excuse.

Allama Saadi says in the explanation of this verse:

Translation: Guide us along the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are astray.

(غَيْرِ ٱلْمَغْضُ وبِ) Those who knew the truth and then abandoned it, such as the Jews and others,

(وَلَا ٱلضَّالِّينَ) Those who left their rights due to ignorance and misguidance, such as Christians and others. [Tafseer al-Kareem al Rahman fi Tafseer Kalaam al-Manan 1/93]

Some Salafs say:

Whoever becomes fasid (corrupted) among the scholars of our Ummah is the Jew, and whoever becomes fasid among our worshipers is the Christian. [Majma' al-Fatawa 16/767

Sheikh Al-Islam Ibn Taymiyyah and Ibn Kathir attributed it to Sufyan ibn 'Uyaynah and Tafsir Ibn Kathir 4/191].

And it is a well-known fact that ignorance prevails over the elders, which is what Sufyān al-Thawrī meant here:

Translation: They are those whose efforts are in vain in this worldly life, while they think they are doing good!" [18:104]

Translation: The nomadic Arabs around Medina are far worse in disbelief and hypocrisy, and less likely to know the laws revealed by Allah to His Messenger. And Allah is All-Knowing, All-Wise. [9:97]

Therefore, Allah has labeled them as unbelievers and hypocrites, though they know not the Signs of Allah.

Translation: And if anyone from the polytheists asks for your protection 'O Prophet', grant it to them so they may hear the Word of Allah, then escort them to a place of safety, for they are a people who do not know.[9:6]

And here Allah Almighty mentioned that they were ignorant and did not listen to His Word, yet they are still called polytheists.



Abu Hurayrah @ reported that the Prophet said: "By the One in Whose Hand Muhammad's soul is! There is nobody of this Ummah, be they Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire." [Sahih Muslim]

The Prophet only mentioned hearing. Therefore, those who heard about the Prophet (peace be upon him) but did not believe in him were called polytheists. This applies to Jews and Christians, as well as those who claim to follow Islam but do not understand monotheism. They will not be excused.

Hafiz Ibn al-Qayyim, may Allah have mercy on him, says:

" فإنَّ حُجَّةَ اللَّهِ قامَتْ عَلَ العَبِدِ بإِرسَالِ الصِرسُّولِ، وَإِنْزالَ الكِتاب، وَبلُوُغ ذَلكِ إليهِ، وَتمَكُّنِهِ مِنَ العِلم بِه، سَوَاءً عَلم أمْ جَهلَ ، فكُلُّ مَنْ تَمَكَّنَ مِنْ مَعْ رَفِةٍ مَا أَمَرَ اللَّهُ بِهِ وَنَهَ عَنْهُ، فَقَصرَّ عَنْهُ وَلَمْ يِعَرِفُهُ، فَقَدْ قَامَتْ عَلَيْهِ الحُجَّةُ."

"Indeed, Allah's authority (hujjah) has been established over the servant by sending a Messenger, the revelation of the Book, and the reaching it to him and making him capable of knowing it, whether he knows it or is ignorant of it. Whoever is able to know what Allah has commanded and forbidden, but fails to do so and does not know it, then the argument has been established against him."

On the same matter, Shaykh al-Islam Muhammad ibn Abd al-Wahhab, may Allah have mercy on him, says:

"فكل من بلغه القرآن و دعوة الرسول صلى الله عليه وسلم فقد قامت عليه الحجة '[الدرر السنية ج٠٠ / ص

"Anyone who has received the Qur'an and the invitation of the Prophet, peace be upon him, then the evidence for him has been fulfilled." (Ad-Durar As-Sanniyyah)

Allah Almighty says:

"...And this Quran has been revealed to me so that, with it, I may warn you and whoever it reaches..." (Surah Al-An'am / 19)

He said in another place:

"إنَّ الذي لمْ تقَمْ علصيه الحُجَّة هُوَ الذي حَدِيثُ عَهْدٍ بِالإسلام والذي نشأ ببادِية، أو يكونُ ذلكَ في مَسْأَلةٍ خَفِيَّة مِثلُ الصُرَّفِ والعَطفِ فلا يكُفَّرُ حتىَّ يعَرف، وأمَّا أصُولُ الدَّين التــــى أَوْضَحَهَا اللهُ في كِتابِهِ فإنَّ حُجَّةَ اللهِ هِيَ القرآنُ، فمَنْ بِلَغَهُ فقدْ بِلَغَتْهُ الحُجَّة ولكن أصل الإشكال: أنكم لم تفرقوا بين قيام الحجة، وفهم الحجة؛ فإن الكفار والمنافقين لم يفهموا حجة الله مع قيامها عليهم، كما قال تعالى: }أم تحسب أن أكثرهم يسمعون أو يعقلون إن هم إلا كالْنعام بل هم أضل سبيلا { ، وقال تعالى:

{وجعلنا على قلوبهم أكنة أن يفقهوه وفي آذانهم وقرا } فقيام الحجة وبلوغها نوع، وفهمها نوع آخر، وكفرهم الله ببلوغها إياهم، مع كونهم لم يفهموها".

[الدرر السنية ج ١٠ / صـ]

"Al-Darr al-Sunaniyah Vol. 10 / p. 494]

Translation: The one against the proof (hujjah) has not been established is the one who is new to Islam and who grew up in a desert (a remote place), or is in hidden matter



such as the issue of Sharaf and A'taf, then takfir will not be made for him. To recognize this, and whatever the principle of religion is that which Allah Almighty has explained in His Book, then the proof of Allah is the Qur'an. To whomever the Qur'an has reached, the proof has reached him.

But the main thing is that you do not distinguish between the proof of the establishment and the proof of understanding. The disbelievers and the hypocrites have not understood the proof of Allah, Lord of the Worlds, even though it has been established on them.

And in another place:

إِنَّ الشَّخَصَ المَعَيَّ إِذَا قَالَ مَا يُوجِبُ الكُفر، فَإِنهَ لا يحْكُمُ بِكُفرهِ حَتَّى تَقُومُ عليه الحُجَّة التي يكَفُرُ تاركُهَا، وهذا في المسَائلِ الخَفِيَّةِ التي قدْ يخَفَى دَليلِهَا علَ بعَضِ النَّاسِ وأمَّا مَا يقَعُ مِنْهم في المسَائلِ الظاَّهِ رِقِ الجَليَّةِ، أَو مَ ايعُلمُ مِنَ الدَّينِ بالضُّورةِ فهذا لا يتُوقفُ في كف رِ قائِلهِ، ولا تجْعَل هذِهِ الكِلمَة عُكَّارةَ تدْفعُ بها في نحْر مَنْ كَفَّرَ البَلدَةَ تَجْعَل هذِهِ الكِلمَة عُكَّارةَ تدْفعُ بها في نحْر مَنْ كَفَّرَ البَلدَةَ المُتْزِعَة عَنْ توَحِيدِ العِبَادَةِ والصَّفَاتِ، بعَدَ بلُوغِ الحُجَّةِ ووَضُوح المَجَّةِ. أه.. [ج ١٠ / ص ٤٩٩]

"If a certain person utters a disbelief, he is not judged to be a disbeliever until the argument is established against him, this is in the case of hidden issues whose evidence may be hidden from some people. As for what happens for them in matters that are obvious, or what is a necessity about the religion, this does not stop the person who said it from being a disbeliever. This word is not intended to be a crutch to push against those who disbelieve and that refuses to

accept the monotheism (tawheed) of worship (al-Ibaadah) and attributes (as-Safaat), after the argument has been delivered and it has been made clear." (Al-Darr al-Sunaniyah Vol. 10 / p. 499)

Al-Qarafi Al-Maliki says in Al-Furuq:

(القَاعِدةُ الشَّعيَّة دَلتٌّ علَ أَنَّ كلَّ جَهْلٍ يُكنُ المَكلفَّ دَفعَهُ، لا يكونُ حُجَّة للجَاهِلِ، فإنَّ اللهَ تعالَى بعَثَ رسُلهُ لِلهَ خَلقِهِ برسَائِلهِ، وأَوْجَبَ عليهم كَأَفةَ أَنْ يعَلمُوهَا، ثمَّ يعَملوا بهَا، فالعِلمُ والعَمَلُ بهَا وَاجبَان، فمَنْ ترَكَ التَّعلَمُ والعَملَ بهَا وَاجبَان، فمَنْ ترَكَ التَّعلَمُ والعَملَ ، وَبقِي جَاهِلاً ، فقدْ عَصَ مَعْصِيتِي لتَكْهِ وَاجبَي) [الفروق للقرافي ج ٤ / صـ ٤٦٤]

"Allah Almighty has sent His messengers to His creatures with His messages and made it obligatory for all of them to learn them and then act on them. Knowledge and action are both obligatory, so whoever leaves the learning and the acting (upon it) and remains ignorant has disobeyed His command." (al-Furuq al-Qarafi vol. 4 / p. 464)

Whoever leaves the knowledge and the practice and remains ignorant will be committing two sins by leaving the two obligatory tasks.

Ibn al-Lahham al-Hanbali says:

"A person who is ignorant of the command (of Allah) is excused if he does not fail to learn it (in the future), but if he fails to learn the



commands, he definitely wont be not excused." (al-Qawaid wal-Fawaid al-Usuliy-yah p. 17)

Alhamdulillah, this matter about the voting process is also clear now. The argument (hujjah) has reached everyone, and there are no obstacles for the people. Those who make their leaders partners with Allah, and accept their laws, liberties, and prohibitions, while referring to it as a religious duty are guilty of apostasy (riddah).

So, target the leaders of polytheism and cleanse the land of Allah Almighty from it, because if a person perishes in apostasy, their blood becomes a waste.

Today, in Afghanistan, Pakistan, and other countries, the Americans the British imposed a secular republican system through force. Thousands of Muslims were killed, congregations (jamaahs) were dismantled, madrassas were destroyed, and women and innocent children were bombed by America and its allies.

Meanwhile, they offered worldly interests to every manipulative leaders and Mullahs of the Ummah. As a result, those who called themselves the leaders of the religion yesterday now stay within the ranks of the disbelief. They sold their religion for a few dollars and are now hiding behind the guise of Islam to deceive the people.

Allah & says:

"...kill the polytheists who violated their treaties wherever you find them, capture them, besiege them, and lie in wait for them on every way..." (Surah Tawbah / 5)

Regarding this ayah, Sheikh al-Mufassirin Imam at-Tabari states:

Every effort to kill them or take them captive means: "Every road and observation post."

And he continues:

"Don't let them wander around the land, nor let them go out for trade; be strict with them after (..the honorable months)." (Tafseer at-Tabari)

Consider how strongly Allah Almighty ordered in this verse for you to kill them, take them captive, and monitor their every way.

Abu Hayan al-Andalusi said about this verse:

In this verse, the word polytheists includes every polytheist, with exceptions made in



Sunnah for children, religious leaders, the aged, and the elderly who are unable to advise in war, as long as they stay out of the fight. The phrase 'wherever you find them' is a general statement that applies to both Haram and non-Haram locations. Then he added:

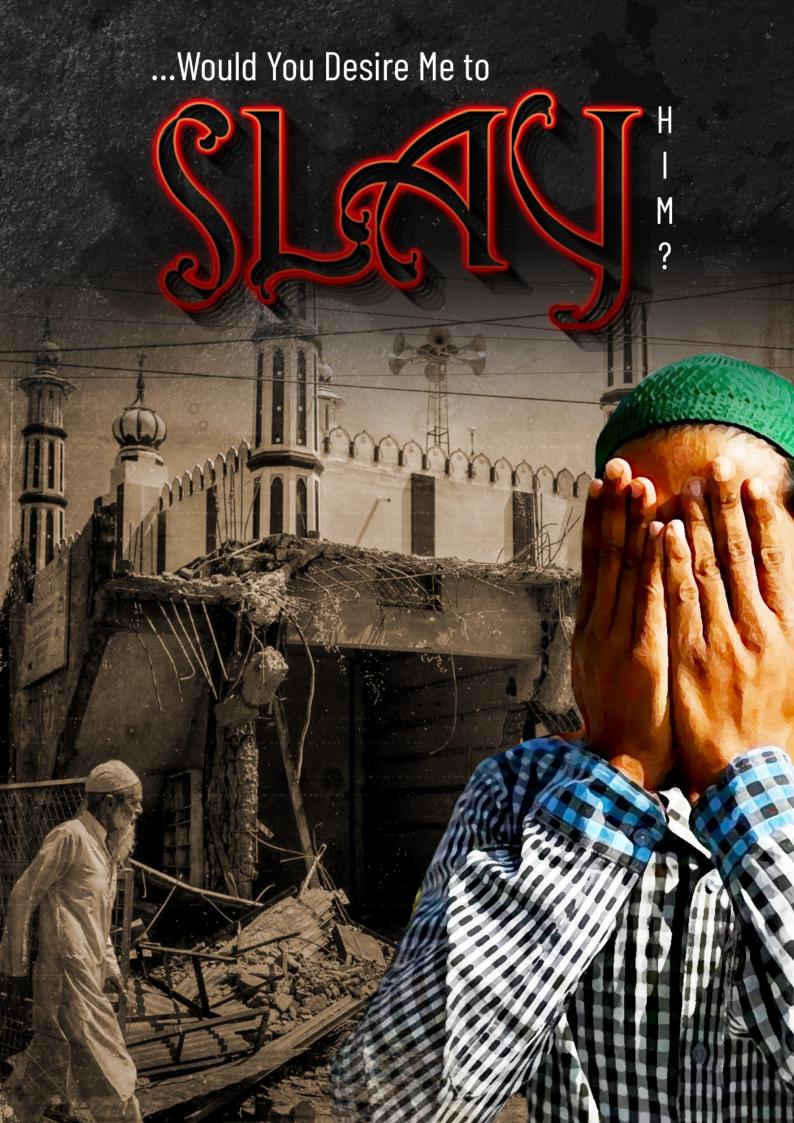
أنَّ المَقْصُ ودَ إِيصَالُ الْذَى الِدْهِمْ بِكُلِّ طرِيقِ، إِمَّا بِطرِيقِ الْعُتِيَالِ.

"The intention (in this verse) is to harm them

in every way, whether by killing or assasination." (Al-Bahr al-Musaq)

We urge Muslims in Pakistan not to compromise their faith by voting in this election. Do not trade your faith for Mullah Fazlur Rah-man, his party, or any other organization. The Mujahideen of the Islamic State will target these groups, and if they succeed, by the will of Allah, none of them will be able to participate in these blasphemous election.







FROM DARKNESS

All glory is for the One Who is independently governing the planets; the One Who dispatched His Rasūl (peace and blessings be upon him) to signify the message and left no human being with an excuse on the Day of Judgement, and we ask Allāh, the Lofty, to send all the blessings to His chosen Messenger who illuminated the lands which were under the shadows of dark lands, where a female child was buried by his father under the earth—alive; however, it was Muhammad who with the divine lamp granted humanity the honur and took out from the Jāhilī epoch.

As for what follows:

Messenger of Allah was a chosen sun that does not need anyone's attestation—it is enough that the noble Lord of the heavens honored him and praised him, and Allāh and loving and obeying him the

requisites for once sound faith. Whosoever amongst mankind and Jinns dream of Jannah should have his approval . Allah the Exalted says: {Certainly in the Messenger of Allāh, you have a good example to follow for him who hopes for [the Meeting with] Allāh [in a good state] and the Last Day and remembers Allāh much [in relaxation and adversities of battlefields]}[Al-Ahzāb:21] A young who chose solitariness before the divine message and went to the cave to seek refuge from immorality; A husband who fulfilled all the rights of his spouses; A companion who set the ideal instances of companionship; A father who raised his daughters whose illustrations of chasteness has no equivalent in this world; A True Man who, whose morality and truthfulness forcibly insisted intellectuals to read and reflect over this great untutored personality ...

TO THE LIGHT



FROM SERVITUDE TO CREATURES

'Arabs were upon the path [which was sheer monotheism] of Prophet Ibrāhim . Later, by choosing polytheism over the path of the Khalīl of Allāh, which rived its foundations—instead of Tawhīd, they inclined toward shirk and became worse than beasts, and once again fell in the same stygian pit, where they became sightless, they would fight over everything, the Paganism prevailed again in Allāh's chosen land, Makkah! And it spread all around its outskirts—but Allāh &, the Most Merciful sent the last Messenger, this noble chosen and praised soul was sent to them. Even though the polytheists stood foremost to oppose this noble soul (peace and blessings be upon him), yet, when they were asked about his attributes, they would say: "moral and trustworthy" He was a living example of humanitarianism and good conduct, and even before the

revelation of the Divine Texts, he was the man of principles; no eye has caught sight of the likes of Him . A flawless human being, no human essence had qualities and neither will be till the Day of Resurrection, which he had.

With his character and by the divine text, he taught the world how civilization should be—in contrast to the erroneous Western civilization. In the first place, the later has no match for ideal Islamic civilization brought by Prophet Muhammad , even though that is called a "stable civilization" but deep down the oceans it is evident that the civilization prescribed Allah and implemented at the hands of the noble soul (Muhammad) is the only stable civilization. But unfortunately, the youth of this blessed Ummah is so much influenced by the Western civilization due to the lack the knowledge of the vast

TO SERVITUDE TO ALLAH





FROM MAN-MADE LAWS

theology (of Islam) that before a filthy kāfir speaks a word, a person, seemingly "Muslim" by name, living among Muslims, dares to articulate a word against this noble character and makes claims like: "He didn't give us our "rights," or speaks a similar vile to it, which can render once's faith, we seek Allah's refuge from such devilish claims. How can a person who has Īmān—even equal to an iota in his heart- make such claims?!! Against the one (peace and blessings be upon him) who wept for them, who stood nights for them before Allah !!!!

We have listened to the stories of our predecessors, and how they dealt with those, who provoked them concerning the religion of Allāh, many remarkable events in our history can't be sidelined,

(يَا رَسُولَ اللَّهِ أَتُحِبُّ أَنْ أَقْتُلَ)

Meaning: "O Messenger of Allāh

, would you desire me to slay him?" whose expressions were they-who was stoked for the blood? It was a Khazrajī Companion of our beloved Prophet , Muhammad ibn Maslamah when Ka'ab bin Ashraf, Taghūt of that time—who abused our beloved Prophet in his poetry, Prophet assembled the Companions to take revenge of his blasphemy. It was the love of the Prophet that made Muhammad ibn Maslamah sleepless, which made him leave his essentials and only centralize on the task, after sacrificing his desires, food, and nights without sleep, it was Allāh, who granted him tawfīq, and with the help of Allah, He slays Ka'ab, the enemy of Allah and His Rasūl, in his very citadel. Thick papers are filled with such stouthearted figures, who defended the honour of our beloved Prophet , they are the people whom we should follow!!!

TO ALLAH'S & LAWS

said, 'O Muhammad! You will stop insulting our gods, or we will insult your Lord.'" and then this prohibition was sent down.

If the Ayah is taken in a general sense with no exception, then it is not permissible in the first place, for the one who enters into Islam. Meaning; by doing Kufr bit Taghūt. So, does this mean there is a contradiction between Quran and Sunnah, no! Subhān Allāh, we seek refuge from it, those who say there are contradictions in our sourcestestify their ignorance. In the Ayah there is a Shar'ī Maslahah in it, {...lest they insult Allah wrongfully without knowledge...} if you insult their false deities [perhaps] in retaliation they berate your honorable lord without knowledge which is graver than ours and it can lead to a great mafsadah in countries where kuffar are prevalent. But in the Shar'ī gatherings, it is obligatory to show their (the false gods of theirs) helplessness—even the scholars of hadith, while explaining the hadith of Ibn abbās , said: "It is permissible to insult their false deities [in front of them] if they insult Islam and Muslims". Thus, there is no harm in that (Inshā' Allāh), even—there is a straightforward benefit as long as they do not go over the rope.

Therefore it is a mistake, to say that they do blasphemy on these platforms, but we should not make it apparent, however the Shar'ī Maslahah, here, demands the same, if they did it on social platforms, we should also raise and make people aware in the same way.

The Prophet has nothing to do with those who do nothing except sit cross-legged and narrate fabricated stories about the Prophet had and when it is said to these talebearers, it is not time to narrate these

FROM DARU'L KUFR

false narrations, but it is the time to address the issue frequently, then in response, they say "we are not competent right now"! Subhān Allāh, this is the response of every womanish in time of trials, even women of Islam are more valiant than them.

A respectable one from whose beard edges, would drop ablution water and his Companions would compete to catch that, a man whose relics have been preserved till today. In some narrations, Khālid bin Walid , would put the blessed relics of the Prophet Muhammad with him during the battles to seek blessings, and the Companions would dip the hair of our blessed Prophet in their drinking water jars to seek remedy with the permission of Allāh, [but it does not mean people can go beyond the Shar'ī limitations—like today's mushrikīn; who do worship of these relics that is not permissible in any way

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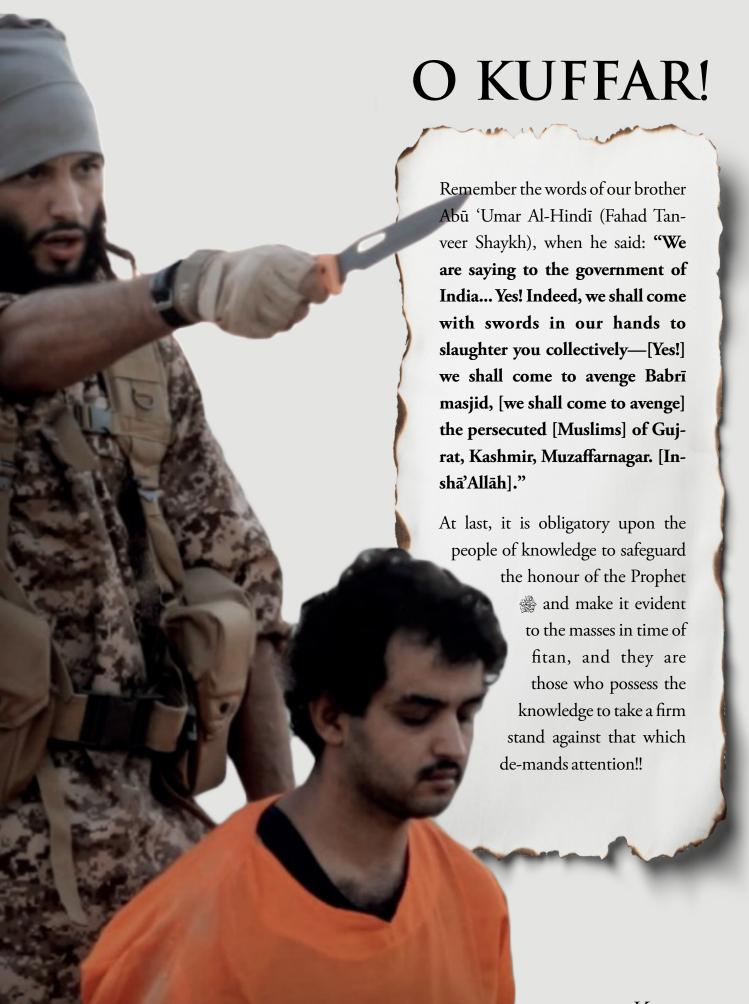
and it disturbs the Asl ad-Din].

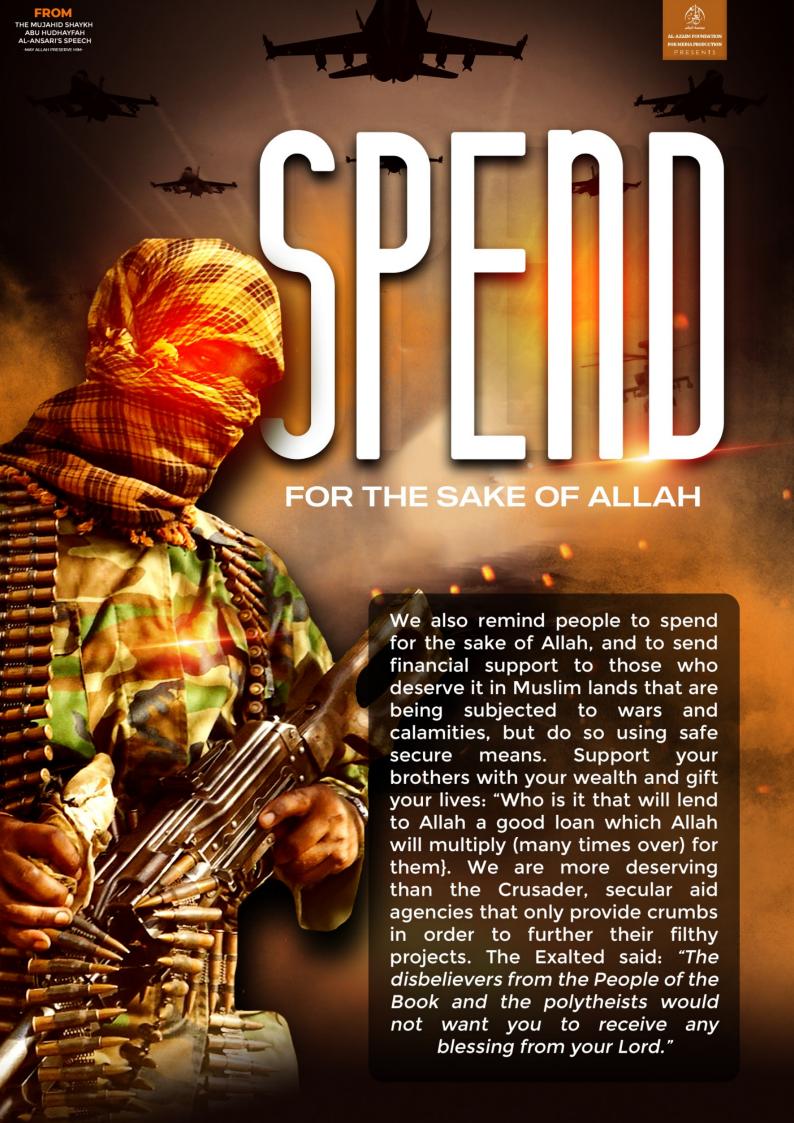
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And we say to the kuffar, particularly that kafir, who disrespects our beloved Prophet , what value do you possess other than a trumpery human on the face of the earth; Allāh the Exalted says: {Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe} [Al-Anfāl: 55] And you are waiting for the agonizing ends, {And if you could but see when the angels take the souls of those who disbelieved. They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire" [Al-Anfal: 50] And you have to pay off for your blasphemy in this world by the hand of the grandsons of Muhammad ibn Maslamah, who are sitting in places of ambush, waiting for the right moment to hunt, and as for Afterlife, blazing fire awaits you!!!

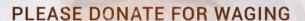
TO DARU'L ISLAM











JIHAD with WITH

ALLAH & SAID:

"O believers! Shall I guide you to an exchange that will save you from a painful punishment? It is to have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew." [As-Saff, 10-11]



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Jamā'ah or Jāhiliyyah

Allah's Messenger 🎡 said,

"Whoever withdraws his hand from obedience will meet Allah on Resurrection Day without having any excuse. And whoever dies without having a bay'ah binding him, dies a death of jāhiliyyah"

